

WISDOM is the Principal Thing. Solom.

Printed for I. Bonyer at the Rose of Corner of St. Pauls Church yard

n Endgate street.

E. K. inven.

M.V. Gucht Soulp.



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INSTRUCTIONS

FOR THE

EDUCATION

OFA

DAUGHTER,

By the Author of T E L E M A C H U S.

To which is added

A Small Tract of Instructions for the Conduct of Young Ladies of the Highest Rank.

WITH

Suitable Devotions

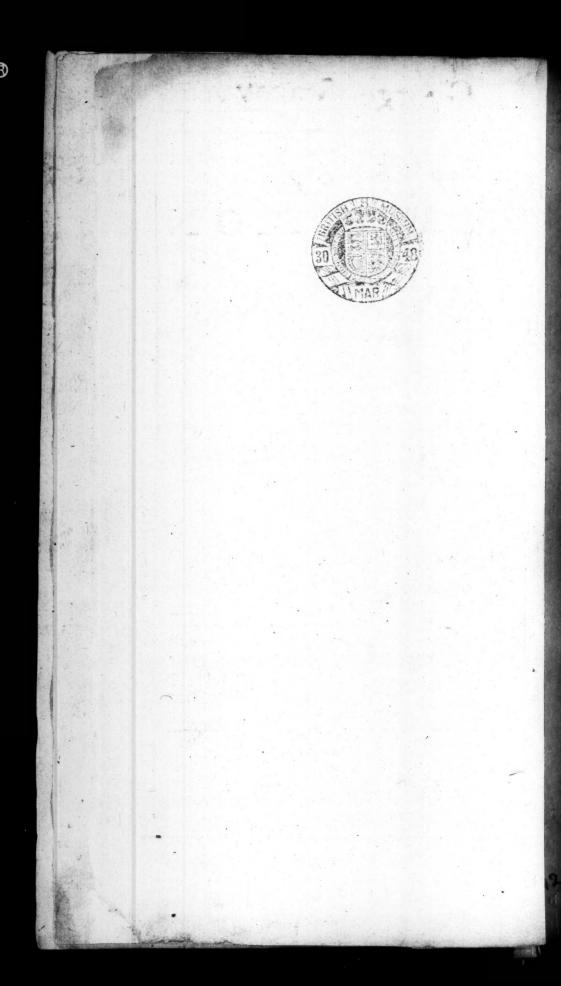
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Done into English, and Revised by Dr. GEORGE HICKES.

The Second Edition.

LONDON:

Printed for Jonah Bowyer, at the Rese in Ludgate-Street near S. Paul's Church. 1708



TO HER

DEDICATION

GRACE The Duchess of

ORMOND,



This little Book, which prefents it self with all Humility to Your
Grace, contains two Tracts, one of
Instructions for the Education of
Daughters in Families of Quality;
and the other for the Conduct of
Young Ladies of the First Rank.

A They

They are written by feveral Aff thors, and translated by two private Gentlemen, who know not one another; but I shaving the Happiness to be acquainted with them both, they severally desired tions, and if I approved them, to publish them under the Name of fome Lady of great Honour, and exemplary Virtue, to make them better known, and more acceptable to the English World of believe, Madam, that as there never was a better Book of Inflyherious to both forts, fo there never was an Age in England, wherein there was more need of them in au English Book; and I double not, But Four Grace's Monthous Name and Approba-tion, will give it gital Citaic, and invite Ladies of all Ranks III Great Bri

Britain, especially those who are Marrons of Families, to read it with as much Diligence and Expectation, as a Book written upon two such useful Subjects, and by two such Authors, deserves to be read. The first of them, Madam, was written by the Author of TELEMACHUS, Francis de Salignac de la Mothe Fenelon, Arch-Bishop of Cambray, who was Preceptor to the young Princes, the Royal Grandsons of the French King. He himself is a Person of noble Extraction and of a great Soul, answerable to the Greatness of his Birch; and as he is of easy Accession, so in his Conversation he is sweer, affable, genteel, frank and generous, without affected State and Sriffnels, and perfectly free from Pedantrry and Diguile. Bil

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I had this Character of him from a Protestant Gentleman, who having Business in the French Flanders, out of Respect, more than Curiosity went to wait upon him. The great Archbishop, tho he knew his Character and Religion, tenderly embraced him, and treated him familiarly, as a Brother; and was lo Unreserv d'and Open to him as to tell him, he lived as a l baying none with whom he could freely communicate his Thoughts, about genuine and solid Matters of Divinity. The Caule of his Digrace, was the Pique of a great Lady, joined with the Envy and Jealouly of lome great Bilhops, a Party of the Sorboine, and the Concurrence of the Jefuits, who were interested ainst him. But the present Pope, who

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who was no Stranger to his Worth. when Cardinal Nouailles was pullaing for a Confirmation of the Decree against him, answered, Thac that great and good Man had fufficiently suffered already for his
exceeding Love of God; and that
the Bishops of France had not
treated him as a Brother, but rather as an Enemy. But to say
no more of this Reverend Bishop, his Character, Madam, is
best learn d from his Writings
particularly from this of Educaparticularly from this of Educaparticularly from this of Educaparticularly from this of Education, and his Pattoral Letter, which
perhaps four Grace may have
heard is esteemed a Master Piece
of its kind, that creates a Venesation for him in the Minds of all
that read it.
The first of these I made of the
low Grace will observe how much
and Grace will observe how much
and Grace will observe how much
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he is disposed, were it in his Power, to reform whatever is amis in the Church of which he is a Bishop. You'll find how he warns Ladies against Superstition in Religion, and declares against admitting any thing into Faith, or Practice, but what is warranted by the Gospel, and constant Approbation of the Churcha You'll find he would have Children fo manag'd, Sas to preferve themselves from all Abscipline, which he owns impossible to be done without going up to the very Original. He makes no mention of Merit, or Supererogation; nor are the Names of Tran-Jubstantiation, or Purgatory, found in his Book; and that young Ladies Hight not be abused by Jeading Legends, He would Have them

them well cautioned against easily admitting Histories, or Accounts that are not well authorized; and would not have them we fuch Devocions, as have been introduced (he certainly means in the Church of Rome) by an Indiferent Zeal He very discreetly points at the great Ablurdity of having Prayers in an Unknown Tongue, hy 345 viling Ladies to leasn Latin, that they may undershand the Offices of the Church & And to form a true Idea of Religion betimes alatte would have them raught that the Rites and Ceremonies of Religion, are not Religion itself, which is chiefly seated in the Mind, where God is to be worthipped in Spirit and in Truth. He no where directs them to pray before Images or to call upon Saints & Angels, or to

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pray for the Dead, or to get Indulgences, or wear Relicks, or use Beads; and he so explains the Di-Stinction between Counfels and Precepts, as to prevent all ill Consequences; afferting the former to be real Precepts under the Circumfrances, with respect to which they were given. Thus much, Madam, I thought fit to fay before hand to Your Grace, of the fift and chief Tract in this Book; and as for the other, it is so short, that I need say nothing more of it, but to tell Your Grace the Author's Name, who is Monfieur de la Chetardy, a Gentleman of the French Court, who wrote that Discourse, as I am informed, for the young Princels of Nantes, whom it is dedicated. o whom can an Author of

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year for the Dead, or to get ladely

gences, or wear Relicks
Reads, and be so expMAGAM

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After this Account of the excellent Treatises in this Book, I dare appeal to the World, if among all our noble British Ladies, Louid have found a futer Patronels for them, than Your Grace; and could I have given the Authors of them as true an Account of You as I have given Your Grace of them, I doubt not, but they would have highly approved my Choice of a Patronels, and thought it as fit as any I could have made within this other lesser World of the British isles. More particularly, Madam, as to the Instructions for Education of Daugh ters, to whom can an Author of fush a Tract wish it rather Dedicared, * M

cated, than to a Lady, who had the happiness Her Self to be formed according to fuch Instructions by a Noble, Wife, and Religious Mother, and who also Edu-Cates her own Daughters by the lattie happy Rules? To whom Birth, father will it could be inscribed, than to a Lady Born of one Princely Family, and March'd into another ? Or what Princesses Name could a Venerable Bishop with were prefixed before his Book, to Invite the Ladies of Great Britain to Read it, rather than of One, who upon Principle preserves a Veneration for the Priesthood in agNation, where, dorthe great difhonour of God and reproach of Christianity sold of the fed to be expoled to agnering and Scorn; and

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flinction of Religions ato be Called, and Represented as Priestcrafting of Wildow and Represented as Priest-

Methinks, Madam, I hear the Noble and Learned, and Venerable Author of Telemachus, giving me Thanks for the Honour I have done his Name, in chuling a Patronels, in all Respects worthy of Him and his Book; and when Your Grace hath perused its Juam confident 10 You will not shipk it unworthy to have Your agreat Name shine in the Front of it or deem it any Dishonour to have it transmitted in English of with his, to future Ages of and live with it after You are both dead, perhaps as long as English Lerrers shall last. Bur, Madain, besides these Reasons, which relate to the great Archbishop oi

of Cambring the Clory of his Order in the Gallican Church, there are others, that terminate in my self, for which I prefume to dedicate these little Tracts to Your Grace. I had the Happiness to have a parricular Account of that glorious Here, Your noble Grandfather, my Lord Capel's last Sufferings, and of his most Christian Preparations for them, from his Confessary, the late Venerable Dr. Morley, Bishop of Winton; and ever fince have honourd his Memory, as a Person to whom God gave, in most plentiful Measure, the Spiricos Maryrdom, as a Christian, and setyforth aswan Example to be followed in all Ages to come. I had then Honour combegawell known to the Dike of Beaufort Your Father, and the Marquis of Wor-

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Vorcester, Tour eldest Brocher, for whole Memory I think my felf obigd, as long as I furvive them, o preserve a parcicular Esteem? have feen and admired in Tour Father's House, a Prince tike Grandeur of the English Peerage and Hospitality, adorned with a most wife, magnificent, orderly Deconomy , fit for Heroick Imiation; and in particular, with Regular Hours see apart for Daily Prayers, which derived a veneral ble Lustre; as well as a Blessing. upon the whole Conduct of and Administration of his Court like Honse. There, I cannor forbeat comention, howes I have seens Your Grace behave your felf, from the Beginning to the End of Di vine Service, with all the gentime Jests Marquis of - TO W

Marks of true and ferious Devotion, and the Remembrance of these, and other honourable Reflections, which relate to You, is the chief Reason, why I offer this small Volume to Your Patronage and Acceptance; thereby, Madam, to give my felf an Occasion to testify, in the most Publick Manner I could, the great Honour I justly have for your Illustrious Person, and Family, to which You have been, and are a great Ornament, as well as a Bleffing to your Own. And that both Illustrious Houses, that of which You are a Daughter, and that of which You are a Wife, may always flourish, and grow in Glory, by producing Men famous for Honour and Virtue in all Ages,

Geo. Hickes

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Ages, annothe End of Time, is, Madam, the most hearty Wish, and these, and other honordobisys !flections, which relate to You. is the chief Reason, why I of fer this small Volume to Your Patronage and Acceptance: thereby, & & OA Pairuo Truy felf an Occasion to restify, in the most Publick Manner I could, the great Honour I justly have for your Illustrious Person, and bn Family, to which You have been and are a great Ornament, as well llev ba A Most Obedieng Servathe, 22 that both Illustrious Houses, that of which You are a Daughter, , rs and that of which You are a Wife, , shi may always flourish, and grow in Glory, by producing Men famous un for Honour and Virtue in all Ages Geo. Hickes.

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English Reader

E Leicenschaff ihr Buger popular Salvay warny and laction as Applicable, or no defe than Invest from a Editions of it in the Original French appeared outhin a Year, at the Hagine Edition of MDCCHIL by Adrica Mockens and neffer: It will be no fuch wonder, that the other Robert May He, being wreeten कारते हिर्दा कार्यकार है रेस्ट्रिय कार्य है से उत्ताल come Principles fruit ind he entre to the with a commend of the property of the first tight. heth Productiones and Assesses Cartlus bodes, septemble smitted state are a well and overage more and in the same array about the laid down It Wasterstand forth a Party with remot will be because to ode the specifical francision as liberal long, and

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English Reader.

HE Telemachus of this Illustrious Author, baving merited such an Applause, as no less than Twenty feveral Editions f it in the Original French appeared pithin a Year, as the Hagne Edition of MDCCIII. by Adrian Moetiens witsesses: It will be no such monder, that his other Piece also of His, being written with such another Design upon the very ame Principles, should find a general Ac-eptation with all Persons of good Relish, oth Protestants and Roman Cathoicks; notwithstanding they may not so perfeetly both agree with every Maxim herein aid down. It scarce came forth at Paris, but, tho' it overturn'd all the former Mehods of Education, it gently forc'd its

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Tosche English Reader.

own way into the best of the Families of France, against the strong Torrent of Op. position, both to the Author and This. From the Edition of Paris, (the Copies whereof were prefently either Dispers'd, or Suppress'd,) it was with no little haste Reprinted in Holland; but without any Introduction of the Author, or any manner of Account of the Occasion, upon which it was first Written. All the World knows for whose Use the other Piece of Education was Originally Design'd: But it is not so generally known, that the Author had once a fair Prospect of being chief Almomen to the Durhestrof Bourgogne, had he not been circumvented by the Intrigues of A) certain great Court-Prelate; which might have given him as near Access to the Daughters of the Blood, as his other Post did to the Sons. And what a Reformation this might have produc'd, both in the Court, and the whole Kingdom, was but too evident to his Enemies; who mere resolved by all Methods to crush him. Whether this were indeed, the true Occasion of his Writing this most excellent Treatife, or not, we will not determine: This at least is probable, that the Princesses of the Blood Royal were

To the English Reader.

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The putting of it into an English Dress, vas upon a particular Occasion, for the Private Use of a Noble Lady of great Piety and Wisdom, in the Educating of her Daughters; whose Name for some Reasons must be conceal'd ander the Antiope of our Author. Both in the Titles and Numbers of the Chapters, there will be observed here some difference from the Original. The Tenth, it was found convenient to divide into Two, as Treating of quite different Subjects: The Fourteenth is Extracted thiefly from what is Written by him elsewhere; and in the other Chapters also, there are several Improvements from himself, as borrowed out of his other Writings. In the Eighth, there was a Necessity for altering the Method, that it might be accommodated more to the State of Religion as among t Us: And being very large, it was thought fit to divide and digest it into Sections, under distinct Heads.

will not determine: This at least is probable, what the Princesses of the Blood Royal were

08...

To the English Reader.

The other little Treatise which is joined to it, is able to speak for it self. It is made English by a worthy Gentleman, that is a perfect Stranger to him who did the Farmer, as well as the Author, of whom no more could be learnt, but his Name, and that he must be a very Accomplish'd Gentleman, and not tainted with either of the Extreams of Atheism, or Bigottry. If there appears in him any thing too much of the Courtier, it must be remembred that he writes not as an Archbisbop, upon the Points of Faith and Worsbip, but as a Man of Quality to a great Lady, with whom he seems pretty intimately acquainted, upon the Points of Honour and external Conduct; whence he calls these his Restections, The Idea of a Lady of Honour, It was, in the New Edition of Amsterdam, made to accompany that of my Lord Cambray: And it was thought fit, by those who were Consulted hereupon, that they should also both go together in the English; this Latter being a fort of a Supplement to the other.

To the English Reader

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To conclude, besides several Hints in he Postscript, there is added, for the endring this Model yet more familiar and asie to be remembred, a Brewiate of instructions for a Mother or Gover sels, in conformity to in Together with some suitable Devotions. After all, she be Principal Design be the Education of Ladies; yet the Method herein laid down may, with a very little Alteration, ferve for One Sex, as well as the Other. as an Archorlbop, upon the Points of Fasth and Morfbeg, but as a Men of Quality to a great Lady, with whom he feems pretty intimately acquainted, ucon the Points of Homan and external Consad , whence he calls there his Refle-Mussy West take of a Lady of Honour

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FOR THE

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DAUGHTER.

CHAPTER I.

The Importance of the Education of Daughters.

HERE is nothing more neglected, than the Education of Daughters: it is often wholly determined by Custom and the Capricio's of Iothers, upon a supposition, that a hall share of Instruction is due to is Sex. Whereas the Education of ons, passes for one of the principal stairs, with relation to the Publick B Good;

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Good; and tho' there be generally as many Faults committed in this as in that of Daughters, we are however perfuaded, that there is need of a great deal of Skill to carry it on with any Success. The most Ingenious Men are employ'd about giving Rules in this matter: What a number of Tutors and Masters of Sciences do we see? How much Expence for the Impression of Books? for the Enquiries into Learning? for the Methods of Teaching Languages? for the Choice of Prosessors? all these great Preparatives indeed have often more of Shew than Substance: But nevertheless, they show what an high Idea we have of the Education of Sons.

2. As for the Daughters, it is faid, that there is no need they should be Learned; Curiosity makes them vain and affected; it is enough, they be one day able to govern their Families, and obey their Husbands with Submission. This seems confirm'd by the Experience we have of many Women, whom Learning has but made ridiculous: whereupon we think our selves

felves in the right, when we blindly give up our Daughters to the Direction of ignorant and indifcreet Mothers.

3. It is true, there must be Caution, not to make them ridiculous. by making them learned, Women being ordinarily of a weaker, as well as more inquisitive Temper than Men; it's not proper to indulge their Vanity in this, or to engage 'em in Studies that may turn their Brains. As it is not their Business either to govern the State, or to make War, or to enter into the Ministry of things Sacred; fo they need not be instructed in some forts of Sciences, which appertain to these, as the Politicks, the Military Art, Law, Philosophy, and Divinity.

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4. The most part even of Mechanical Arts, are not sit for them: they are made for moderate Exercises; their Bodies, as well as their Souls, are not so strong, or so robust, as those of Men. But in recompence, Nature has bestow'd upon them Industry, Neatness, and Occonomy, for an easy Employment within doors. B 2 5.

5. But what is the Consequence of this natural Weakness of Women? The more weak they are, fure the more important it is to fortify them. Have they not Duties to perform, even fuch Duties as are the Foundation of Human Life? Is it not they who either ruine or maintain Families, who have the direction of all Domeflick Affairs, and who confequently decide the greatest Concerns of all Mankind? Hereby they have the principal part in the good or evil Manners of almost all the World. A judicious Woman that is diligent and religious, is the very Soul of a great House: She gives order for the good things of this Life, and for those too of Eternity. Men themfelves, who have all the Authority in Publick, cannot yet by their Deliberations establish any essectual Good, without the concurring affistance of Women to put them in execution.

6. The World, we must consider, is not a mere Phantom; 'tis the Aggregate of all particular Families; and who is there that can civilize or refine

them

them with an exacter Care than Women? who, besides their natural Authority and their continual Attendance in their Houses, have the Advantage of being by Nature careful, attentive to Particulars, industrious, insinuating and persuasive. And how can the Men ever hope for any Content in Life, if their strictest Friendship and Alliance, which is that of Marriage, be turned into Bitterness? and as for the Children, which in the next Age are to constitute all Mankind, what will they come to, if their Mothers spoil them in their very first Years?

ployments and Duties of Women, which are hardly less important to the Publick than those of Men; since they have a House to govern; a Husband and Children who depend upon them, the one for his Happiness, the other for their Education. To which you may add, that Virtue is no less the Business of this, than of the other Sex. But laying aside the Good or Ill, which they might do to the Publick, still they are the one half of Mankind redeemed

B 3

by the precious Blood of Jesus Christ,

and designed to Eternal Life.

8. Lastly, besides the Good which Women may do, when they are well brought up; we are also to consider the Evil they cause in the World, when they want that Education which tincures them with true and solid Virtue. For 'tis certain, that the bad Education of Women, doth generally even more Mischief than that of Men; since the Vices of Men proceed, most an end, either from the Ill Education which they received at first of their Mothers, or else from the Passions which other Women inspire into them in a riper Age.

o. In a word, what Intrigues occur to us in History? what Subversion of Laws and Manners? what bloody Wars? what Innovations in Religion? what Revolutions in State have been all caused merely or chiefly by the Irregularities of Women! And thus it appears, that there is a Necessity for a right Education of Daughters; the Means of which we are now to enquire after, so soon as we shall have first

first shewn the Inconveniences of the Common Method.

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The Inconveniences of the Common Education.

HE Ignorance of a Young Woman is the cause she is commonly fo Burdensome to her self, and knows not how to fpend her time Innocently. For after she is come to an Age of Discretion, without having ever applied her felf once to folid Matters, she can then have no manner of relish or esteem for 'em: Whateveris Serious hence appears to herSad; Sobriety with her is Melancholy; and whatever requires a continued Attention is Toilsome. The Bent to Pleafures, which is strong in Youth, the Example of Persons of the same Age, and the same Rank, who are wholly taken up with Trifles and Amusements; and in short, every thing she meets with, ferves to make her dread au.

an orderly and a laborious Life. In this early Age she wants both Experience and Authority to govern, or inspect any thing in her Parents House: neither is she sensible of the importance of applying her felf to it; at least if her Mother do not take special care to make her observe it in every Punctilio. If she be a Person of Quality, there is more Danger still; The is exempted from the Labour of her Hands; she will work therefore not above an Hour or thereabouts in in a Day; this she will do perhaps, but without knowing for what End; for it may be, she has heard it said, but cannot tell why, that it is Honourable for a Lady to Work. Whence often this will be but a Shew, fince she will never use her self to any continued and regular Labour.

2. In this Condition what is there to be done with her? She is not a little tormented, and discouraged with the Company of a Mother, who still obferves her; who is ever chiding her, and thinks she brings her up well enough, if she pardon her in nothing; who

who is starch'd before her, who makes her undergo all her Humours; and who always appears to her as one born down with all the Cares and Burthens of the Family; She has alfo round about her flattering Companions and Servants, who feeking to nsinuate themselves by mean and dangerous Compliances, will be fure to go along with all her Fancies, to wheedle her, and entertain her with whatever may either take off, or at east abate her relish for what is Good. Thus Piety is made to appear to her melancholy Employment, and fuch a Rule of Life as is an Enemy to all Pleasure. What then can she, poor oul, employ her felf about? Nothing or certain that is Profitable, nothing hat is Honourable. So that this want f Application turns at length, in her, nto an inveterate and incurable Hait.

3. In the mean while behold a vast empty space, which there is little or no hope to get ever filled with folid latters. Therefore frivolous and npertinent ones take their Place. In thisin this idle State a Maid gives her fell up to Sloth; and Sloth, which is a Weakness or Sickness of the Soul, is an inexhaustible Spring of Discontents. She uses her self to sleep one third part more than would be needful to preferve Health. This long Sleep ferves but to fosten her, and to weaken her Constitution, and also exposes her the more to the Affaults of Carnal Affe ctions; whereas moderate Rest, ac companied with an orderly Exercise and Labour, renders a Person Gay Vigorous and Robust; which confti tutes without doubt the true Perfe ation of the Body, without mention ing the Advantages that accrue be fide hence to the Mind.

4. This Softness and Idleness in the young Ladies, being join'd common by with Ignorance; there arises hence a pernicious Eagerness after Diversions and Sights. It is this also the excites in 'em an indiscreet and insatist ble Curiosity.

5. Persons instructed and busiedis ferious Matters, have ordinarily bus a moderate Curiosity. That which

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they know gives them a Contempt for a great many things they know not; they fee not only the Uselesness, but even the Ridiculousness of the most part of things, which narrow Souls, such as either know nothing, or can do nothing, are transported with.

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6. But, on the contrary, Young Persons, and Women especially, without Instruction and Application, have always a roving Imagination. For want of folid Nourishment, their Curiofity violently turns them toward vain and dangerous Objects. Such as have a ittle Capacity, are in danger to fet up or Wits; they read, for this, all the Books that may feed their Vanity; hey are extreamly affected with Ronances, with Plays, with the Relations f Chimerical Adventures, in which rofane Love bears a mighty share; hey fill their Minds with empty Noions; and using themselves to the nagnificent Language of Heroes, or leroines, in Romances, they spoil hemselves hereby for Converse in the Vorld: For all these fine airy Sentiients, these generous Passions, these ftrange

strange Adventures, which the Author of the Romance, or Play, hath invented merely for Pleasure, bear no sort of proportion, either to the true Motives, which are generally the Springs of our Actions in the World, and upon which our Affairs do turn: Or to to the Mistakes, which are commonly met with in all what is here undertaken.

7. A poor raw Girl, whose Head is fill'd with the moving and surprising strains, which have charm'd her in her Reading, is astonished not to find in the World real Persons, who may answer to these Romantick Heroes. Fain would she live like those imaginary Princesses, who are in the Romances, that is, always Charming, always Adored, always above all kind of Want: What a Disgust must it be then for her to descend from this Heroical state down to the meanest parts and Offices of Housewifry.

8. Some carry their Curiofity yet much further still, and set themselves even to decide matters of Religion, tho' they be not at all capable of the

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imployment. But fuch as have not rgeness or extent of Mind enough or these higher Curiosities, have yet thers, which are more adapted to heir Capacity; these long impatienty to know what is faid or what is lone; they can give Attention peraps to a Song, to an Intrigue, or to News; they love to receive Letters, and long to read those which others receive; they are impatient to have all told them, and they are as defirous to tell all; they are Vain, and Vaniy makes them talk a great deal: They are Fickle, and Fickleness hinders those Reflections which might often oblige them to bridle their Tongues.

CHAP. III.

The First Foundations of a Right Education.

chiefs, it is a great Advantage to be able to begin the Education of Women from their most tender Infanyc;

Infancy; fince this first Age, which is given up to indifcreet, and some times even to diforderly Women, i yet that wherein the deepest Impres fions are made, and which by Confe quence has a very great Influence up on all the rest of their Lives.

2. Before Children are able perfe-Ctly to speak, they may be prepared for Instruction. It will be thought perhaps that in this I have faid too much: But to convince you hereof, you need only confider what the Infant doth who is not able to speak as yet. It learns a Language, for Instance, which it shall speak in a very short time more exactly and sluently, than the Learned can speak the dead Languages, which they have studied with fo much Labour in a riper Age. Now, what is the learning of a Language think ye? It is not only to place in our Memories a great number of Words; but it is also, saith St. Austin, to observe the Sense of each of those Words in particular. The Child, faith he, amidst its Cries and Plays, observes of what Object this or that Word is the Sign

sign; which is done sometimes by consider. In the Natuural Motions of the Bodies, or of those other things which exhibit the Obeset that is mentioned; sometimes by being truck by the frequent Repetition of the same Word to significe the same Object. It is true that the Temperament of Childrens Brains gives them an admirable Facility for the Impression of these Images. But then what Attention of Mind is required to distinguish them, and to six them every one to its proper Object?

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3. Consider also, how the Children even at this Age, seek to go to those who statter them, and shun those who say any Constraint upon them; how they know how to Cry, or to hold their Peace, in order to have what they desire; and how they already have some Cunning and Jealousy: I have seen, saith the same St. Austin, a Child that could not speak Jealous, who with a pale Countenance and sierce Eyes looked upon the Child that sucked with it.

4. We may therefore well reckon upon it, that Children do know then more than is ordinarily imagin'd:

Thus

Thus you may give them by Words, which shall be affisted with certain Tones and Gestures, an Inclination to be with Persons of an Honourable and Virtuous Character, whom they fee; rather than with the loofer fort, whom otherwise they might be in danger of falling in Love with. Thus may you too by the very different Airs of your Countenance, and by the Tone of your Voice, represent to them with Horrour those Persons whom they have feen in a Rage, or any other Disorder: and may take the softest Tones with the serenest Countenance, to represent to them with Admiration whatever they have feen that is Wife, Good and Modest.

5. I instance not in these small Matters, as if they were great ones. But these remote Dispositions however, are beginnings which ought not to be neglected altogether; and this manner of influencing Children betimes, hath insensible Consequences toward the facilitating afterwards their Edu-

cation.

6. If any doubt yet of the Power which

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hich these first Prejudices of Childod have over Persons when they egrown up, such need but consider ow the Remembrance of what was eloved in Childhood, is still fresh and fecting in our riper Age. If instead therefore of giving Children vain fears Fairies and Ghosts, which weaken heir Brains (while as yet they are very tender) by too strong Commotions; And instead of letting 'em sollow the Imaginations of their Nurses, love or shun; we did strive to give them always a pleasing Idea of Good, nd a frightful one of Evil: This easonable Prejudice, or rather Prengagement, would very much facitate to these hereafter the Practice of all manner of Virtues. Whereas ow on the contrary, they have but melancholy Idea given them of foraking the World for Christ's sake; Clergy-Man is usually represented o 'em under no desirable Figure; eath is not mention'd, unless it be to ffright 'em; they have Tales also old of those that are Dead, coming again

again in the Night in hideous Shapes: All which turns to no other end, but to make her Soul weak and timorous, and to prepofess it against better and more solid Matters.

7. It is very expedient in the First Years of Childhood to manage well the Child's Health, to sweeten the Blood by the choice of Food, and by the Regimen of a plain wholesome Diet. You must so order her Meals, as she may very near keep always to the fame Hours, may eat in Proportion to her Need, may observe the easy and kindly Dictates of Nature, and wait the fet times and orders; because to do otherwise, is to load the Stomach before the Digestion be finished. Nor ought she to eat of high Sawces, or Bits which excite an Appetite where there is no need, and cause a difrelishing of those Victuals that are most proper for Health. And lastly, you are to take heed she be not serv'd with too many different Dishes at once; because the Variety of these, coming so one upon another, main-tains still the Appetite, after the true

nds of Eating are satisfied. But of I this we may hereafter speak more

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8. It is likewise of very great imortance, to let her Organs first strengnen, and gather Vigour, before you oad her too much with Instruction. nd should she be even impatient to earn, yet be not over forward for this nd;'tis also good to avoid all that may ny wife kindle the Paffions, or that hay excite or cherish in her violent Defires; and gently to accustom her o want those things, for which she nay happen to testify too great an Eagerness; give her to see that she an never hope to obtain the things o longed after by her. Begin eary thus to harden her for Disappointments, to moderate her Defires' and Affections, and to render her easy to bear Refufals: Which in the future Course of her Life will be of the highest Consequence to her: and therefore when you refuse her any thing The too violently defires, be fure to encourage her when she takes it quietly, and gratify her with somewhat Better in the stead of it.

9. Thus, tho the Childrens Nature be not very promising, they may ye be render'd Docil, Patient, Firm Gay, and Contented; whereas, if we neglect this first Age, they become passionate and unquiet for their whole Life after; their Blood burns within them; their Spirits are instam'd; Habits grow insensibly, which are hardly ever to be rooted out; for the Body being yet tender, and the Soul free from any Inclination to any Object, they are quietly bent towards Evil And thus there is made in them a kind of second Original Sin; which is the Spring of a thousand Disorders, as they grow up to Womens Estate.

Age, wherein their Reason begins to appear, all the Words spoken to them should tend to the making them in love with Truth, and to the inspiring them with the Contempt of all Dissimulation. Hence you ought not to make use of any Cheat, or Trick, in order to pacify them, or to persuade them to that which you desire. For hereby they learn, that Crastiness, which

hich they never after forget; they use therefore, as much as is possible, e led by plain Reason, not by Sub-

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11. But let us examine à little more early the Estate and Capacity of hildren, that we may more particurly see what is proper for them. The ibstance of their Brain is soft and tener, and it hardens every day; as or their Souls, they at first know othing, every thing is New to them. This Softness in the Brain causes every hing to be easily imprinted in it: and he surprize of Novelty makes them ery apt to Admire, and to be mighty nquisitive. It is also true, that this Moisture and this Softness of the Brain, eing joined with a great Heat, do ive it a facil and continual Motion; whence proceeds that continual Agiation of Children, who are no more ble to fix their Minds on any one Obect, than their Bodies in any eertain Place.

12. On the other fide, Children unlerstand not yet how to Think, or to Do any thing of themselves; whence they

they observe all, and speak but little, except where, by the Fault of the Pa. rents or those about them, they are used to speak a great deal; which is carefully to be taken heed of. The Pleasure oftentimes which we defire to take in brisk lively Children, spoils them; for we accustom them to venture at every thing that comes into their Mind, and to speak concerning things of which they have as yet no distinct Knowledge; whence all their Life after, the Habit of Judging with Precipitation continues, and they are used to speak of things, of which they have not any clear Idea's; which is a very pernicious Temper.

13. This Satisfaction which we generally take in Children, produces also another very deplorable Effect: For they perceive that they are look'd upon with Delight, that every thing they do is observ'd, and that what they speak is heard with Pleasure: And hereby they accustom themselves to an Opinion, that all People must needs be taken with them.

14. During this Age wherein they

are fo applauded, and have not as yet experienc'd any Contradiction, they commonly conceive Chimerical Hopes, which make way for infinite Difappointments, in the whole Course of their Life that is to come. Thus I have feen Children who have thought that People were speaking of them as often as they have spoken in Secret; because they had observed they had often done fo. They fancied, there was nothing in themselves, but what was extraordinary and admirable. Care therefore is so to be taken of Children, as not to let them difcern that we admire them, or think much on them. Make them fee that 'tis purely out of Kindness, and the need they are in of being redress'd and help'd, that you are mindful of their Conduct; not out of any Admiration of their Parts. Be not over hasty; but rather be contented to form them by little and little, as Occasions naturally fall in; nay tho' it were in your Power, very much to advance and forward the Understanding of a Child, without over much straining and

and pressing it, you ought yet to be afraid of doing it; because the danger of Vanity and Presumption which might then arise, is always greater than the Fruit of these early Educations which make so much Noise.

15. You must be contented to follow and help Nature; Children, who know but a little, must not be encourag'd to fpeak much; But as they are Ignorant of a great many things, so have they a great many Questions to ask about them, in which they are not to be disheartned, but must have plain and precise Answers given them: and sometimes it would be well to add fome little Comparisons to render those Expositions you give them more Sensible. If they judge of any Mat-ter without well understanding it, they must be perplex'd with some new Question, to make them by this means sensible of their Fault and Folly, . yet without confounding them quite: At the same time you must make them perceive (not by wide or strain'd Commendations, but) by some real Mark of Esteem, that you approve of them

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them much better when they doubt, and ask what they know not, than when they give their Judgment positively, tho they are in the right. This is the true Method of instilling into their Minds a true Modesty and Politeness, and a great Contempt for those Contests and Disputes, so common among young Persons, as soon as their Understanding begins to enlarge it self.

that their Reason hath made some Progress, this Experiment may be made use of to fore-arm them against Pride and Presumption; "You see, say "you, that you understand more now than you did a year since." Within a year more you shall see "and understand other things, which "you are not capable of seeing and "understanding at this time: If the last year you had undertook to judge of those things you now understand, and were ignorant of them, "you would certainly have made a "wrong Judgment. You would have done your self a great Injury in pretending

" tending to understand what was be-

" yond your Capacity. It is the fame

" at this time, with Relation to those "things you are not yet acquainted

with. You will one Day see how

your present Judgments are short " and imperfect. In the mean while

" therefore trust to the Judgment of

"Persons, who judge as you will judge

" your felf, when you shall have their

Age, and their Experience.

17. The Curiofity of Children is a propension of Nature, which goes as it were to meet Instruction; fail not to make good use of it. For Exam. ple, if in the Country they fee a Mill, and would know what it is; you must explain to them how the Food with which we are nourished is prepared. If they perceive Reapers, you must make them understand what they are a doing; How Corn is fowed, and how it multiplies in the Earth In the Town they fee Shops where feveral Arts are exercifed, and where divers Merchandizes are Sold. must never be wearied with their Demands: These are the Openings or Overtures

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tures which Nature offers you for facilitating their Instruction: Let them see you take Pleasure in 'em; so hereby you will infenfibly teach them how all things are done which are ferviceable to Men, or Women, and upon which Commerce turns. Thus by little and little, without any particular study, they will come to under-stand the good manner of making or ordering all those things which are for their own use, and the just Price of each of 'em; which is the true Foundation of Good Housewifery. The Knowledge of these things is principally necessary for the Female Sex; tho' indeed it ought not to be despised by any, fince all People ought to take care not to be cheated in their Expences, and Wise Management is no less commendable in one, than the other Sex.

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HE Ignorance of Children, in whose Brain nothing is yet imprinted, and who have not as yet attain'd to any Habits, renders them pliable, and consequently inclinable to Imitate whatever they see; wherefore it is a thing of the highest Consequence not to present before them any other than the best Patterns for Imitation. You must not suffer any to be about 'em, or come near 'em, but fuch whose Examples are useful, and proper for them to follow. But as it is not possible but they should, notwithstanding all the Precautions that can be taken, see a great many irregular Things and Actions, you must begin betimes to make them here upon observe the Impertinence and Madness of certain vicious and unreafonable Persons, whose Reputation is thereby utterly lost: You must shew them how fuch a one, for instance,

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be; how another is made wretched, because she gives up her self to her Passions, and neglecting to cultivate her Reason; and how a third is fear'd and shun'd by every one, because of her being known to be of a dangerous

and intriguing disposition.

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2. Thus you may, without using them to Ridicule, form in them an exact Relish, and make them sensible of true Decencies: Neither ought your wholly to forbear acquainting them, in general, with the notice of certain Defects, even in Good Persons; tho' it may be fear'd their Eyes should hereby be open to discover the Weaknesses of such whom they ought to have a Reverence for. For besides that 'tis not to be expected (nor is it at all just) to keep them in Igno. rance of the true Rules hereupon; the furest Means of holding them in their Duty, is, by Reason to persuade them that they must bear with each others Defects and Infirmities; that they ought not to judge of them rashly; that these appear often greater

than in reality they are; that they are generally balanc'd with fome advantageous Qualities or other; and that nothing being in this World perfect, that ought to be effeem'd which has the least of Imperfection. But lastly, Tho' there be no need of making use of such Instructions as these, but in case of Extremity; yet it's necessary always to season them with true Principles, and to preserve them discreetly from Imitating the Ill which they have continually before their Eyes.

3. You must above all strictly hinder them from Acting ridiculous Persons, or Mimicking the Defects of any whatever. For these Comical Fashions, and Apish Tricks, have something in them very mean, the which is altogether contrary to worthy Principles. And 'tis to be fear'd Children may take to them by reason both of the Warmth of their Imagination, and the Volubility of their Bodies joined to their Briskness; which makes them easily put on all forts of Forms, to represent what they see is Ridiculous.

4. This Faculty now which is in Children, is produsive of a vast number of Evils, if they are once deliver'd up to such as are not only without Virtue, but who scarce so much as endeavour to hide their Vices from them. They learn quickly either to conform themselves to what they see in these, or else by Mimical Postures' to jeer and ridicule what pleases 'em not. God surely implanted this propensity in them for a quite contrary end: It was, that they might be able more easily to conform themselves to the Good that is set before them. Often hence one had need do no more, than just to let them see in Another, that which one would have Them do: And this because an Indirect and Infinuating Way of teaching them their Duty, being well managed, is commonly the most successful and effectual.

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CHAP. V.

Indirect Instructions.

Would be well for Parents, and all that have the Charge of Children, particularly of Girls, to make frequent use of these indirect Instructions, they being not so tiresome as set Lessons, and Remonstrances. Nay, were it but to awaken their Attention to the Examples which we give them, or to the Rules we would set them, there can be no Method invented half so taking with them as this.

2. After this manner a Person may in their Presence ask of another, why do you this? and the other may answer, I do it for such, or such, a Reason. For instance, why have you confess'd your Fault? "It is because I "should have committed a much greater one in cowardly denying

" it by a Lie; or, Because nothing is handsomer, or more praise-wor-

thy, than to say frankly, I was in

Whereupon let the first Person then commend the other for this Ingenuity, in so accusing him or her self; but Care is to be taken that this be done without any sort of Assectation: For Children are a great deal more penetrating than we think: And as soon as they but perceive any Cunning, or Artisice, in those who govern them, they presently sling off the Simplicity, and the Considence, which are natural to them.

3. We have observed, that the Brains of Children are both hot and moift; which causes in them a continual Motion; their Softness doth not only make all things to be easily Imprinted, but the Images also of all sensible Objects to be here very fresh and strong. So then it is requisite to make haste to write in their Heads, while the Characters may be there easily form'd. But choice is to be made of the Images, which you defign therein to engrave; for in so small and precious a Cabinet as this, ought no other but exquisite things to be placed; it must always be remember'd that at

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this Age you must not instil into their Minds any thing but what you defire to last there for their whole Life. The first Images, Engraven while the Brain is foft, and hath yet nothing Written upon it, are the deepest; and they harden proportionably as Age dries the Brain; consequently they become undefaceable with time: Hence it is that when we are Old, we distinctly remember many things done in our Youth at ever so great a distance, whereas we do not near fo well retain those which we faw, or experienc'd, in our riper Age; because the Traces of these latter were made in the Brain, at the time in which it was already dried, and filled with other Images.

4. For are there not those who daily argue much after this rate? "I have "learnt now my Track; I am so, or "so, accustom'd; I am too Old now "to change; I was bred up in this "way. When we hear such kind of Reasonings as these from others, we are indeed shock'd, and cannot so easily, or rather blindly, submit our Minds to them: Though it be true, that at the

the same time we Reason after no better a manner our selves; and perceive it not. Find we not a singular Pleasure in recalling the Images of our Youth? The strongest Inclinations, are they not those which were taken up by us in this Age? And proves not all this, that the very first Impressions, and the earliest Habits, are still the most durable?

5. But if Childhood be adapted for the Engraving of Images in the Brain, it must be acknowledged that it is not altogether so for the regular disposal of them, or for Reasoning. For as much as the moisture of it which renders the Impressions easie, does, by being join'd with too great an Heat, make a fort of Agitation; which hinders all continued Application, and breaks the Series of Rational Deductions.

6. A Child's Brain is like to a lighted Torch put in a place expos'd to the Air and Weather; the Light of which always blazes here and there as the Wind drives it: The Child thus makes you a Question; and before you can have

have answer'd her, her Eyes perhaps are toss'd up toward the Cieling, she is counting all the Figures that are there Painted, or all the Panes of Glass which are in the Windows: If you go to bring her back to her first Object, you torment her as if you held her in Prison: So that you ought with great Care to manage the Organs of Children, and particularly Daughters, till they be strengthned: To such Questions as are put to you by them, make them ready and apt Answers; and never hinder them from making as many as they please. Do you but keep up their Curiosity, and make in their Memory a Collection of good Materials; the time will come when they will be able to adjust them together of themselves, and when, the Brain having more consistence, they will reason more Logically: In the mean while all you have to do is to fet them aright, when they are out in their Reasoning; and to make them fensible, without too much Frowardness, as occasion offers it felf only, what it is to draw a true Consequence. 7. Suf-

7. Suffer therefore Children to play, and endeavour to mix Instruction with their Sport; fo that Wisdom may not be discover'd to them but by Intervals, and with a smiling Counte-nance. And have a care of wearying them, or difgusting them with

an indiscreet Exactness.

8. If they once frame to themselves a fad and melancholy Idea of Virtue, all is then as good as lost upon them. And if Licentiousness and a disorderly Life are presented to them in a pleafing Shape, it is no wonder if they Embrace the same; you will then labour to no purpose. Wherefore never let mean and base Spirits, and such as are themselves under no Rule, come near them to flatter them. are used to love the Manners and Opinions of those Persons whom we respect: And the Pleasure we take in the Company of the Profligate, makes us by degrees even to esteem what we find in them, tho' never fo contemptible.

9. Now to make Children delighted with the Vertuous, you must teach 'em

'em to observe whatever these have in them that is either Lovely, or Useful, or Honourable; as their Sincerity, their Modesty, their Fidelity, their Discretion; but above all their Piety, which is the Ground of all the rest.

yet who have something in them that may be offensive, (as it indeed often happens) you will then do well to tell 'em, "That Piety doth not cause these "Desects; which if perfect it expels, "or at leastwise sweetens, and makes "tolerable. But after all you need not, nay you must not, be over-stiff in making Children relish certain Pious Persons who have a disrelishing Outside.

your felf very carefully, not to let any thing be seen in your Behaviour but what is good; expect not that the Child shall be able to discover no Fault in you; who will often perceive even your lightest ones. Thus St. Austin informs us how from his Childhood he rved the Vanity of his Tutors.

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Now that which is best, and most im-portant for you to do in this case, is to know your self your own Faults, which the Child will know as well as you, and to cause some sincere Friends charitably to Advertise you of them.

12. It is ordinary with those who govern Children, to pardon little or nothing in them, and every thing in themselves. This stirs up in Children a Spirit of Cenforiousness and Spite; so that when they have but feen any Fault committed by those who have the Tuition over them, they are presently ravish'datit, as thinking they have found

matter enough to recriminate.

13. Avoid therefore this inconvenience: Be not afraid to speak of the Defects which are visible in you; and of the Faults which may have escap'd you in the Child's Presence: If she be capable of understanding Reason about it, tell her you will give her an Example of correcting her Faults, by correcting your own. Hereby you will have, even from your very Imperfections, wherewith to instruct, and to edifie, the Child; and wherewith

with to encourage her for her Amendment; you will avoid too the Contempt, and the Difgust which your Failings might else have given her as

to your Person.

14. At the same time, you must seek all means of making those things pleasant to the Child, which you require from her. Have you any thing that is troublesome which you would propose, give her to understand that the Pains will be foon follow'd with Pleasure; shew her always the Ufeful. ness of the things you teach her; make her see their Advantage and Use, with relation to the Commerce of the World, and the Duties of particular Conditions: Without this, Study appears to Children an abstracted, barpears to Children an abstracted, barren, and thorny Labour; to what serves it, say they in themselves, to learn all these things, which never come into Conversation, and which have no kind of Respect to whatever we are obliged to do? It is therefore necessary to give Children the Reasons of all that is taught them: "This is, you may tell them, to put you into 66 into

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"into a Condition of doing Well what
"you are hereafter to do; this is to
"form your Judgmenn; this is to ac"custom you to Reason justly upon
"all the Affairs of Life. It is always necessary to shew them some
solid and pleasing End, which may be
able to support them thro' their Labour: And never pretend to subdue
them by dry and absolute Authority.

15. According as their Reason shall increase, so is it requisite to reason more and more with them about the great Need and Usefulness of Education; to let them see they are not to follow all their own Thoughts; to teach 'em how they are to profit by 'em after the best manner; to make their true Estate appear to them; to try and form, their Judgment; and to bring them to relish those things you would have 'em.

16. Never use, without an extream Necessity, an Austere and Imperious Air, which makes Children tremble; this is often an Affectation and Pedantry in those who govern; for Children are commonly too timorous and shamesaced. You will doze their Heads,

and take away from them the true Confidence, without which there is little or no Fruit to be hop'd for from Education. Make your felf rather beloved by them, that so they may be free with you, and may not dread the letting you see their Defects. To succeed herein the better, be indulgent to those who disguise not themselves before you. Do not appear startled at, or provoked by, their evil Inclinations: On the contrary comply with their weaknesses. Now and then there may perhaps follow hence this inconvenience, that they will be the less restrained by Fear; but to take all to gether, Confidence in their Governours and Artless Sincerity are far more useful to them, than a rigorous Authority.

17. Not but that you may make use of Authority, when you find Familiarity and Perswasion are not strong enough. But it's needful always to begin with an open, gay, and familiar Conduct; yet such as is without any base and fordid Meanness: That so you may hereby have the means of seeing Children act naturally, and with-

without any Disguise; and of knowing them throughly. But after all, when you shall have thus reduced them by Authority to observe all your Rules, you will not yet reach your end; for all will turn into forced, and painful Formalities, and perhaps into Hypocrify; you will disgust them with Goodness, and Virtue, the Love of which ought to be your only endeavour and aim to inspire into them.

18. If the Wiseman then gave this advice to Parents to keep the Rod listed up over their Children; if also he said, That a Father, who plays with his Child, shall afterwards weep; he did not at all blame a gentle and patient Education. He only condemns those weak and inconsiderate Parents, who slatter the Passions of their Children, seeking only to divert themselves with them during their Childhood, even to the suffering in them all kind of Excesses.

Parents ought always to preferve their Authority, if need be, for Correction; For there are some Natures which

which must be tamed by Fear; but still this is never to be done but when you can do no otherwise. Have all sweet and gentle Methods been used? If so, you may then proceed to those that are stronger; yet so as to preserve both Love and Authority at once.

gination, and confounds in her Head all those things, which appear connected together in one and the same Representation, hates Study and Virtue; because she is prejudiced with an Aversion for the Person, who speaks to her of them. Hence proceeds that melancholy and frightful Idea of Virtue, which she retains all her Life after,; for this is oftentimes all that remains of a severe Education.

21. You must often bear with some things which want Correction, and wait the critical Moment wherein the Child shall be disposed to profit by Discipline. Never rebuke her too soon after a Fault, lest thereby she should be tempted to commit another and a greater. Remember that unseasonable Reproof is more dangerous than Si-

Silence, and that Correction out of a due time, be it never so Just, can never do any Good, but may do a great deal of Hurt. Set before you always the Patience and Long Suffering of God: And if Chastisement be neces-sary, at least let not Passion ever in-termingle it self; but let Wisdom, with Love, hold the Reins? Be fure let the first Heat both in her, and in your self, be well over, before you go about it. For if you do it in your own, she will perceive that you act more through Humour and Passion, than thro' Reafon and Kindness; whereby you will infallibly lose your Authority over her: And if you do it in hers, she is not in a temper then free enough to acknowledge her Fault, to overcome her Pasfion, or to be sensible of the Importance of your Good Advice. tends likewise to make her lose much of the Respect she owes you. Shew her then that you are always Mistress of your self; nothing will make her better see it than your Patience. Watch for a fit Moment, even for several Days together, if it be necessary, when to time

of her Failing, without adding some Means to overcome it, which may encourage her to do it; for it is highly needful to avoid the trouble and discouragement, which bare Correction produces. If she be a Child that hath a pretry measure of Reason, I believe, it would not be amiss insensibly to engage her, to ask you to tell her of her Faults. This is the means to let her know them, without being disturbed; however you must not tell her of them many times together, or with much aggravation.

22. For it must be considered, that Children have but a weak Head; that their tender Age makes them not yet sensible of any thing, but Pleasure, or Pain; and that we are apt to require of them an Exactness and Seriousness which they are wholly uncapable of; not they only, but the exactest Persons themselves, who are already grown up. Besides, a dangerous Impression is thus made upon their Temper, by speaking to them always of such Words, and things,

as they do not at all understand, or are not delighted with: So their Constitution is often sour'd, their Spirit broken, their Brain shatter'd and consounded; and nothing is therein so deeply imprinted as that Disgust and Aversion, or that Melancholy and Dulness, which proceeds from too much Severity. No Liberty, no Play, no Jocundness; always Lesson, Silence, forc'd Postures, Corrections, Threatnings, instead of doing any good, do but spoil all.

123. The Ancients certainly underflood this better than we at this Day: It was by the Pleasure of Verses and Musick, that the principal Sciences, the Maxims of Virtue, and the Resinement of Manners were introduc'd first among the Hebrews and Egyptians, and then among the Grecians. Such as are without Reading can hardly perhaps believe it to be true; all this is so very remote from our Customs: Yet, if any one know but very little of History, there can remain no possibility of doubt, but that this was the vulgar Practice of Antiquity for ma-

ny Ages. At least let us then endeavour in ours, to join together Pleasure and Profit as soon as ever we can.

24. But tho' one can hardly hope to proceed always without making use of Terror, because there are too many Children, whose Nature is stubborn, and not easily teachable; Recourse however must not be had to this, but after having patiently first try'd all other Remedies. You must therefore give them always distinctly to understand all that is requir'd of them, and let them know with what you will be contented. For it is highly requifite that Joy and Confidence be their ordinary Dispositions; otherwise you do but break their Tempers, rack their Spirits, and their Courage will be abated: If they are lively, you ordinarily provoke them; if they are foft, you then stupisie them. Fear is like violent Physick, that's made use of in extream Distempers; it purges, but withal it weakens the Constitution, and wears out the Bodily Organs; a Soul led by Fear, is thereby always the Weaker.

25. Moreover, tho' you should not use your self to threaten without chastifing, for fear of rendring your Threats contemptible; yet neither must you chastise, as often as you threaten. As for Chastisements, the Punishment ought to be as light as possible it can, the Fault considered; but accompanied with all the Circumstances that may affect the Child with Shame and Remorfe. For instance, shew her all that you have done to avoid coming to this Extremity; appear to be troubled for what you do; speak before her with other Persons concerning the Unhappiness of those who are destitute of Reason and Honour, even to the bringing themselves under the Lash; withdraw the marks of ordinary kindness, so long till you fee a need of comforting her.

26. Let this Chastisement be either publick, or private, according as you shall judge it most useful to her, eitheir to affect her with a great shame; or to let her see that she is spar'd. Reserve this publick Shame, to make use of it as the last Remedy. And some-

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times employ some discreet Body or other to comfort her, and fweetly induce her to do her Duty: This may be one, who may tell her that which you ought not then to tell her your felf; who may cure her of her vicious Shame, disposing her to come to you again, and beg your Pardon, to whom she may open her Heart more reely than she could do before you. But especially you must never let it appear, that you require from her any but necessary Submissions; try therefore to bring it so about, that your Daughter may condemn her self, that she may execute her own Sentence, by a handsome Submission; and that there may no more remain for you to do, than to sweeten the Punishment which she her felf shall have accepted.

27. Every one ought yet still to qualifie general Rules according to particular Occasions. Men, but especially Children, do not always resemble themselves; what is good to Day, may be dangerous to Morrow: A constant uniform Conduct therefore cannot be useful. The sewer formal Lessons you

give,

give, so much the better; a number of Instructions, of greater use than any set Lessons, may be insinuated easily into the most gay and free Conversations. Thus I have seen several Children, who have learnt to read even in playing. One need only tell them some diverting things, which may be read out of a Book in their Presence, and insensibly make them to understand the Letters. After this they will be desirous, of their own accord, to be able to go to the Fountain of that which has given them Pleasure.

28. Two things there are, which in the Education of Children are apt to spoil all: The first is, they are too soon taught to read a Language they do not speak; and that takes away from them all the pleasure of Reading; The other is, they are accustom'd generally to read with a forced and ridiculated Accent: Both these Faults are casulty to be avoided. A Book must given them that is well bound, gilded on the Back and Edges, with sine Cuts, and Printed in a very good Character. Every thing that rejoices or enlivens the

the Imagination, facilitates Study. You must endeavour to chuse a Book that is full of short and wonderful Histories; this being done, trouble not your self with fear, lest the Child should not come to read; vex her not, nor weary her, even tho' it be to make her read exactly; let her pronounce naturally, according as she speaks; other Tones are never good, and sound Pedantically: When her Tongue shall be unloosed, her Breast stronger, and the habit of Reading greater, she will easily come to read more gracefully, and more distinctly.

29. The manner of teaching to Write ought to be very near the same: When Children understand a little how to read, you may make to them a Diversion of forming of Letters; and if there be many together, it will be convenient to put Emulation among them. Children are of their own accord carried to make Figures upon Paper; if you help but a little this Inclination, without too much racking it, they will form Letters in playing, and by degrees accustom themselves to write.

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From which propension, so visible in them, fome have thought it would be more agreeable to begin with Writing, than to instruct them after the common Method; and for this end to have Two or Three Alphabets of Letters engraven on Copper Plates, with double Lines, having Whites betwixt, which the Children would be striving to fill; and then when they have made them, would be inquifite to know what they are. It is thought convenient for them to begin with the great Letters, after which well done to proceed to the little ones; then to the Numerical Figures; and fo to Circles, Squares, and the like. What Mr. Paschal did in these last is known to all, and how he was forced to give Names to what he had formed, as to call a Line a Bar, a Circle a Round. Some are of Opinion that this might be advanced to other great Ends, to many excellent uses of Humane Life, which Children would infenfibly learn. Let it be as it will, however it is useful to go along here with their Curiosity: They may be likewise excited D 3 to

to this by some Reward, such as may be pleasant to them, and of no dan-

gerous confequence.

30. Write me a Billet, you may fay; fend fuch a thing to your Brother, or fuch a piece of News to your Coufin: All this creates Pleasure for the Child, provided that not any melancholy Image of a fet Lesson disturb her. A free Curiosity, saith St. Austin, upon his own Experience, stirs up the Spirits of Children, more than a Rule, or a Necessity imposed through Fear.

31. Observe here then a very great Defect of our ordinary Educations: All the Pleasure is put on one side, all the Trouble on the other; all the Trouble in Study, all the Pleasure in Diversion: Now what can a poor Child do but impatiently bear a Rule, which yields nought but Trouble; and eagerly run after Recreation, in which

The meets with only Pleasure? q void

32. Let us endeavour therefore by all means possible to invert this most absur'd Order, let us render Study pleafant, let us veil it under the appearance of Liberty and Delight; let

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us suffer Children now and then to break off at Times, by little Sallies and Diversions; they have need of these little Distractions, to give rest and refreshment to their Minds, when fend fach a thing to your Brobeirsew

33. Let us give them leave to cast their Eyes then off from their Book; permit 'em from time to time some Diversion, or some Play, that their Mind may not be too much fatigued or confined; and then let us bring 'em back gently to what we design. A Regularity that is too exact, in requiring from 'em Studies, without any inter-ruption, doth but hurt 'em very much: Those who have the government over them, may often for their own fakes affect this Regularity; because it is more convenient to themselves, than a continual Attention in watching the proper times for Instruction: But it rarely, if ever, answers the end which they propose by it.

34. At the same time that we are thus

making their Studies a Diversion, let us be sure to take away from their Diversions, all that pleases too much, or that nee of 4 dray and Delight

that may be apt to affect 'em with too great a Passion. Whatsoever but affords a pleasant Variety, satisfies the Curiofity in things profitable, mode-rately diverts the Mind, and exerci-fes the Body for convenient and use-ful Arts, this ought to be employ'd in Childrens Diversions. They are best pleas'd with fuch Pastimes, as puts the Body in continual Motion; they are satisfied if they can but run from one place to another, a Shuttle-cock or a Ball will do the business; so there is no need to be concern'd about their Pleasures or Diversions, they will invent enough of themselves; 'tis sufficient to let 'em alone in the pursuit of them, and to feem pleas'd in looking on, and to moderate 'em when they begin to be a little too much over-heat-However, it would be well to give them a relish, as much as is posfible, for the Pleasures of the Mind, fuch as Conversation, News, History, and some kinds of Sports which require Industry and Attention, and contain something Instructive. All this will have its use in time; but in this, the

the Humour of Children in the mean while must not be forced: One ought to make a few Overtures to them; hereafter their Bodies will be less difposed to Motion, and their Minds will act more readily, and regularly.

The Care which must be taken in the mean time to feafon ferious Bufinesses with Pleasure, will greatly ferve to moderate the Inclination of Youth, for moderate Diversions. It is Subjection and Trouble which give them fo much Impatience, and create . a defire of being diverted. If a Girl were less tired with being near her Mother, she would not be at so much Pains to get out of her Sight, nor would she go to look out for worse Companions.

36. In the choice of Diversions it is good to avoid all suspected Society; Boys therefore are not to be with Girls; ... nor these too with none of their own Sex, but who are of an orderly and decent Behaviour. Sports which spend: and exhaust the Spirits; which affect too much, or cause too great Pleasure, which accustom to an agitation of Bo-

dy, that is immodest in a Girl, with frequent goings abroad, and fuch Conversations as may give a desire of being often out, are here carefully to be avoided. When a young Lady is not yet spoil'd by any great or immoderate Diversion, nor has, by the means of fuch, caus'd any violent Passion to arise in her Breast, it will be no difficult matter for her to find Joy; Health and Innocence are the true Springs of it. But those Ladies who have had early the Misfortune of being us'd to violent Pleasures, do lose quite the Gust of those that are moderate, and are always disquieted in a troublesome fearch after Joy, and a vain hunting

37. The Relish for Diversions is spoil'd efter the same manner as that for Victuals: Some so use themselves to Bits of a high Gust, that ordinary Meats, and plainly season'd, become to them slat and insipid. Let us above all be afraid of those great Convulsions of the Soul, which prepare Disquiets and Disgusts, and do proceed from Excesses of this kind. They are

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more especially to be feared for Children, who can less relist what they feel, and who are naturally carried to Briskness and Liveliness of Action. Let's labour to continue in them a Relish for plain things; by allowing neither great Preparations of Victuals to nourish, or of Sports to recreate them. Sobriety always gives Appetite enough, there is no need to raise it by high Sawces, which lead but to Intemperance; Temperance, said one of the Ancients, is the best Mistress of Pleasure. With the help of this Temperance, in which confifts the Health both of Body and Soul, our young Lady is always in a fweet and moderate Joy; there is no need of fine Machines or Sights, Theatrical Pomps or Expences, torecreate her; a little Play which she may invent her felf; a pretty inftruclive Reading; a Labour which is by her self freely undertaken; a Walk, or a little innocent Conversation, which relaxes the Mind after hard Labour; leave a purer Joy in her, than that of the most charming Musick, or the most exquisite and studied Diversion. 38. It

38. It is true, plain Pleasures are less lively, and less fensible. Others put the Soul in greater Agitation, by moving more strongly the Springs of the Passions. But the plain Pleasures are better; for they give an even and durable Joy, without any of the malignant Consequences that follow the other. They are always wholsome; whereas others, like Wines that are sophisticated, may please perhaps in going down more than the natural, but will be fure to disturb and hurt the Health: Thus the Temperament of the Soul is spoil'd as well as the Taste, by the search after these lively and picquant Pleasures. All we can do for those we govern, is to accustom them to this plain way of Life, to fortifie them in this Habit as long as is possible, to prevent them with the dread of those Inconveniences which attend other Pleasures; and not to give them up to themselves, as is ordinarily done, in an Age wherein the Paffions begin to be most sensible, and wherein by Confequence they have the greatest need of being kept in, and dif-39. It, creetly managed.

3. It must be acknowledged, that of all the pains taken in Education, there is not any comparable to that of bringing up Children, who lack Capacity. Quick and sensible Natures, it is true, may be capable of terrible Excursions; Passions and Presumption draw them on; but then they have likewise great Recoveries again, and spring back of ten when at a far distance; Instruction in them is like an hidden Bud, which pusheth it self forward, and fructifieth fometimes when Experience comes to the fuccour of Reason, and when the Passions decline and sink; at least one may hereby render them attentive, and stir up their Curiosity. We have in these wherewith to interest them in what we would teach them, and to fpur them on with Honour; whereas we have no hold to take in Indolent Natures. All their Thoughts are Distraction, they are never where they ought to be; we cannot touch them to the Quick by Corrections; they hear all, and perceive nothing. This Indolence makes Children negligent, and gives them a difrelish for whatever

ever they do; 'tis in this case, the best Education runs an hazard of being difappointed, if we do not take heed to prevent the Mischief from their very Infancy. There are a great number of Persons, who sounding not Matters to the bottom, conclude prefently from this ill Succis, that it's Nature, that doth all in forming Perfons of Merit, and Education just nothing; where as they ought only to conclude, that there are some Natures indeed, like ungrateful Lands, which are very hardly to be cultivated. Now 'tis lill much worse, when the Fducations of fuch just Tempers are cross'd, or negati lected, or badly order'd in their beo ginnings.

40. It must be likewise observed that there are some Natures of Children in which People are very much mistaken. They appear at first to be brisk and witty; because the first Graces of Children have a certain Lustre which cover all. There is seen herein I know not what of tender and aniable, which hinders us from examining more nearly all that is particular.

that is found in them brisk surprizes, because not expected from their Age. All the Faults of Judgment are permitted them, and have an Air of Simplicity, a certain Vivacity of Body, which never fails to appear in Children, is mistaken for that of the Mind. Hence tis that the Childhood of many seems to promise so much, and give so little. Such an one was fam'd for her Wit when she was but five Years old, who proportionably as she grew up, sell into Obscurity and Contempt.

feen in Children, there is but one, upon which you can make any account; that is good Reasoning. This grows up always with 'em, provided it be well cultivated; whereas the little Graces of Childhood wear away, their Vivacity is extinguished, the Tenderness of Soul (which we call good Nature) is likewise very often lost; because their Passion and their Commerce with the Men of Politiques, insensibly harden young Persons when they enter into the World.

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42. Endeavour therefore to discover through the Graces of Childhood, whether the Child's Nature, which you have to govern, wants Curiofity, or whether it be infensible of an Honourable Emulation. In this case it is difficult, but that all the Persons charged with its Education should be soon wearied, and leave off so ungrateful and thorny a Labour. It is therefore necessary to stir up briskly all the Springs of the Child's Soul, to draw her out of this Drowfiness. If you forefee this inconvenience, do not press her immediately with continued In-structions; carefully avoiding to overload her Memory: For it is this which stupisies her, and which oppresses the Brain. Tire her not with hard tormenting Rules; encourage and hearten her up, fince she labours under an extream quite opposite to Presumption: Be not afraid discreetly to make her sensible of her own Capacity, and that it is really greater than she may imagine; be fatisfied with the little she does; make her observe how she improves; Represent to her how improperly

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perly she was afraid of not being able to fucceed in the things which fhe hath well done; fail not by all means to fet Emulation to work. Jealousie is more violent in Children than can be well imagined; some of them have been seen to fall into a Consumption, and to droop away with a fecret languishing, because others have been more Beloved and Careffed than they. It is too ordinary a Cruelty in Mothers to make some of their Children suffer this Torment; but yet we must know how upon pressing Necessities to apply this. Remedy against Indolence. However, fet before her other Children who do not very much better than she: For-Examples that are much above her Weakness will serve but totally to difcourage her.

43. Give her from time to time, little Victories over those of whom she is jealous: Engage her, if you can, to laugh at her own Timorousness; let her see that those who were quite as timorous as she, have at length overcome this their fearful Temper; teach her by indirect Instructions, offer'd to

another, how Fearfulness and Sloth do effectually deaden and dispirit the Soul; shew her how such as are without Application, what Genius soever they may otherwise have, do yet generally become Fools, and monstrously degrade themselves. But with all this you must have great care not to give these Instructions with an austere or impatient Tone; for nothing dispirits a soft and fearful Child so much,

as Roughness and Austerity.

ble your Care to season the Labour you cannot excuse her from undergoing, with easy Pleasures, and such as are proportion'd to her Nature. Perhaps too it may be now and then needful to spur her forward discreetly, with some kind of Contempt and little Reproaches. However, this you must not do your own felf; but it must be done by some inferior Person, (as for instance by another Child) and without your seeming to know any thing of it. St. Austin gives us an account, that a Reproach given to his Mother Monica, in her Childhood, by a Servant Maid,

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touched her so very much to the quick, as that she hereby corrected her self of an ill Habit of drinking Wine unmix'd, from which the Vehemence and Severity of her Governess was

not able to preferve her.

45. To conclude, you must as much endeavour to give a Palate to the Souls of Children, as you do to give one to the Bodies of sick Persons. They are not to be left to themselves to seek out that which may cure their want of a good Relish; they may be however at Seasons indulg'd in some Fancies, to the expence even of Rules, provided they go not out to any dangerous Excess. It's much more difficult to give an Habit of Relishing to those who have no Taste at all, than to form the Palate of those who have it not such as it ought to be.

46. There is another kind of Sensibility still behind, more difficult and more important to be regulated; which is that of Friendship. As soon as our young Lady therefore is capable of it, You have little or nothing to do but to create in her an Affection for those

Persons who may be serviceable and profitable to her. Friendship will well nigh lead to all those things you can expect from her: You have by this, provided you know how to make use of it, a Chain wherewith to draw her to Goodness. There is nothing then to be fear'd but either Excess, or bad Choice, in her Affections. But there are some Children who are Politick, Sly, Indifferent; and who, that they may draw every thing fecretly to themfelves, do cheat their Parents, whom Tenderness rendreth credulous; they pretend to love them, they study their Inclinations, that they may the better conform to them; they appear also more Docile than other Children of the same Age, who act without Disguise according to their Humour; their Flexibleness, which conceals a sower Will, looks like a true Sweetnes; and their diffembled Nature never unfolds it self quite, but till it be too late to have it redressed.

47. If there be any Nature, on which Education is able to effect nothing, it is certainly this: In the mean while

while the Number of them is greater than is usually imagined: Parents can-not be brought to think that their Children are of a perverse Temper: And when they will not see of them-selves, no Body dares undertake to convince them of it, and the Mischief increases daily. The principal Remedy would be to invite, and use Children, from the very first, to a great Liberty of discovering their Inclinations. You must know them thorowly, before you go to amend them. They are naturally at first Plain and Open; but if you but rack them a little, or give them any Example in your felf of Difguifing; they return no more to this first Simplicity. It is true that God alone giveth Tenderness and Sweetness of Temper; we can only endeavour to raise and cherish it by generous Examples, by Maxims of Honour and Difinterestedness, and by the Contempt of fuch as love themfelves too much.

48. It is needful to try to give an early Relish to Children, of the Pleasure of an hearty and reciprocal Friend-

ship,

Thip, before they have lost this natu. ral simplicity of Temper. To which nothing will conduce fo much as to place them immediately near fuch Perfons as may never shew them any thing that is Stiff, Affected, False, Mean, or Selfish. It would be better to suffer fuch to be near them who may have other Failings, and may be clear from those; than to permit any Persons of a tricking disposition to be about them, upon any account whatfoever. must likewise commend them for whatever they do out of Friendship, provided that it be not too extravagant, or too violent. It's needful moreover, that Parents on all occasions appear full of fincere Kindness before them, without making use of any Disguise, Colour, or Mask, to cover their Indifference: For Children learn often from the Parents themselves to be kind to no Body. In short, I would have all superfluous Complements towards Friends, all feigned Demonstrations of Friendship to Any, and all false Caresses by which they are commonly taught with vain Appearances to Pay

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the Persons to whom they are obliged by real Benefits; to be utterly avoid-ed in their sight.

49. But there is a Defect opposite to this now represented, and which is most ordinary in Girls; this is, to be too much Affected as with the most indifferent Things, so also with the most indifferent Persons. They know not, for instance, how to see any two Persons at difference one with the other, without taking part with one of them in their Heart against the other: They are always full of Affe-ctions, or Aversions, without ground; they perceive no Defect in whom they esteem, and no Good Quality in whom they dislike. It is not proper immediately to oppose this Humour in our Young Lady; for Contradiction may strengthen her in these Fancies; but it is proper by little and little to take notice to her, that you have reason to know better than she whatever is Good in whom she loves, and whatever is Bad in whom she dislikes: Take care likewise at the same time to make her fensible, upon Occasions,

casions, both of the great consequence of the Defects that are found in the more Charming Person, with whom fhe is fo pleased, and of the Conve. nience of those advantagious Qualifications, which are in that other who pleases her not; do not yet at all press her, for you will see she will come to her self. After this let her observe her former Passions, and resect on them with all their most unreasonable Circumstances. Tell her gently, that according as her Judgment shall grow stronger, even so she will look after the very same manner upon those whereof the is not yet Cur'd. Recount to her the like Errors that you have your felf fallen into at her Age. Especially shew her in the most sensible manner that you are able, the great mixture of Good and Evil, which is found in every thing, and every Person in this World that we can love or hate, that fo you may moderate the Heat both of her Kindnesses, and of her Averfions.

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50. Never promise Children sine Cloaths, Toys, or Dainties, as Rewards;

wards; for this is to do at once Two Evils, first, to inspire them with an Esteem of what they ought to despise; and secondly to take away the means from you of fixing other Rewards, more suitable, and such as may

facilitate your Labour.

51. Be very careful neither to threat en them into Study, nor to enflave them to a Rule. There must be the least of Rule that can be, and when it is not possible to be absolutely avoided, it must be made to pass gently, without giving it so hard'a Name; shewing always, as much as possible, the Reason for doing such a thing at fuch a Time, and in fuch a Place, or Manner, rather than in any other. Too great a Risque would be run of discouraging Children, were they never commended when they do well. Therefore tho' Commendations are to be fear'd, by reason of the Vanity they are apt to create, yet it is good to try to make use of them to hearten and inspirit Children; but in such & measure still, as not to make them Giddy and Proud. We see that even S. Paul E

S. Paul uses them often for encouraging the weak, and in order to make Correction pass down more gently. The Holy Fathers have made the same use of them. It is true that to the rendring them useful, it is necessary to season them after such a manner, as to take from them all Exaggeration, and Flattery, and at the same time to refer all Good wholly to God as to it's Fountain.

by Innocent Plays that have a mixture of some Industry; by Walks, wherein the Conversation is not fruitless; or by little instructive Presents, which may be a kind of Prize or Recompence, such as Pictures, or Cuts, Medals, or Maps, or Gilded Books.

CHAP. VI.

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The Vse of Histories for Children.

Hildren are passionately in love with ludicrous Stories; they are seen daily transported with Joy, or be-

bedewed with Tears at the Relation of those Adventures which are told them: Fail not to make good use of this Propension: When you see them disposed to hearken to you, tell them some short merry Fable; but choose some Ingenious and Innocent Fable, or Apologue, from Animals. Make them fenfible at the fame time that they are but Fables; and shew what is seriously intended by them. As for the Religious Fables of the Heathens, a Woman will be very happy to be ignorant of them all her Life-time, because they are impure and full of impious Absurdities. If you cannot yet hinder Children from knowing some of 'em, inspire them at least with a Horrour for 'em. When you have told a Fable, or Story, wait till the Child ask you to tell more; thus will you leave in her always a kind of Appetite to learn further.

2. When her Curiosity is hereby raised, then you may recount certain Choice Histories, but in sew Words; Connect them together, and put some part off from one Day to another, so

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to hold her in fuspence, and to give her some Impatience to see the End: Enliven your Relations with quick and familiar Tones; make all your Persons to speak: Children who have a quick Imagination will believe they fee and hear them. For instance, recount to them the History of Joseph; make his Brethren speak like Churls, and Jacob like a Tender and afflicted Father; let Joseph himself give an Account, how he takes Pleafure, being Master in Ægypt, to hide himself from his Brethren, to put them in a Fear, and then to discover himself: This lively Representation, join'd with the Surprizingness of this History, will charm a Child, provided that you do not burthen her too much with like Relations; that you let her first desire them; that you promise them too for Reward, when she shall be Good; that you give them not a studied Air; and that you do not oblige her to repeat them: Those Repetitions, at least if they be not led to them of themselves, torture Children, and take away from them all the Pleasure they would otherwise

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therwise find in these sorts of Histories.

3. It is nevertheless to be observed that if a Girl have any Facility of speaking, she will of her own accord be led to tell to fuch as she loves, the Histories which shall have given her the most Pleasure; but lay not any constraint on her by a Rule. You may make use of some Body, who may be free with the Child, and who may feem to desire to Learn from her the Story. She will be overjoyed to tell it; let her tell it without reprehending her for her Faults. When she shall be more used to tell these, you may instruct her in the best manner of Telling a Story, which is to render it short, plain, and lively, by the choice of Circumstances which represent best the Nature of each thing.

4. If you have feveral Children, you may by little and little accustom them to represent the Persons of the Histories which they have learnt; one must be Abraham, the other Isaac, this Sarah, and that Rebecca: These Representations will charm them more

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than other Plays, will accustom them to think and speak of serious Matters with Pleasure, and will render these Histories fixed in their Memories be-

yond the Danger of being loft.

5. You must strive to give them more relish and savour for Holy Histories, than others; which must be done not by telling them that they are finer, which they will not believe perhaps; but by making them really feel it, without faying it. Make them to remark how important they are, how fingular, how furprising, how full of natural Painting, and of a noble Vivacity. Those of the Creation, of the Fall of Adam, of the Call of Abraham, of the Sacrifice of Isaac, of the Adventures of Joseph, which we touched upon, of the Birth and Flight of Moses, are not only proper to stir up the Curiosity of Children; but by difcovering unto them the Original of Religion, they lay the Foundation of it in their Souls.

6. One must be profoundly ignorant of the Essentials of Religion, not to see that it is all Historical; it is by a

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Connexion of wonderful Facts that we find its Establishment, its Perperuity, and whatever ought to make us practise and believe it. It must not be imagined that we would design to engage Persons in the depths of Learning, when we propose to them all these Histories; they are short, sull of Variety, proper to please the grossest Folks. God, who knows better than any one the Spirit of Man, which he hath formed, hath placed Religion in popular Facts, which are fo far from over-loading the Simple, that they help to conceive and retain the Mysteries. For Example, would you tell a Child that in God there are three Persons which are but one Nature; Tell her how Jesus Christ coming out of the Waters of Jordan, the Father caused this Voice to be heard from Heaven, This is my beloved Son in whom I am well pleased; Hear him: Add how the Holy Ghost descended at the same time, hovering like a Dove over our Bleffed Saviour. So you will sensibly show her the Trinity in an History, which she will not forget: And you need only teach her that these three Persons altogether make but One God, whose Nature is infinitely above our Comprehension. This one Instance is enough to shew the Usefulness of Histories; they shorten and take away, in a very great measure, the dryness of ordinary Catechisms which are without these. Antiently the Catechisms were always instructed in the History of the Christian

Religion.

7. The admirable manner wherewith St Austin wishes all the Ignorant to be therein instructed, was not a Method which this Father introduced of himself, but was the UniversalPra-Aice of the Church. This confifted in an Historical Account of the Religion as old as the World, namely, of Jesus Christ hoped for in the Old Testament, and reigning in the New; which is the whole Substance of Christianity. This requires a little more time and care than the usual Methods of Teaching; but then those whom you so instruct are truly acquainted with Religion; of which otherwise they

they would have had but confused L-deas.

8. Let us add to the Histories which I have mentioned, the Ifraelites Paffage over the Red-Sea, their fojourning in the Wilderness, where they were fed with the Bread which fell from Heaven, and drank Water which Moses made to flow from a Rock, by striking it with his Rod. Represent the Miraculous Conquest of the promised Land, where the Waters of Fordan fled back to their Springs, and the Walls of Jericho fell of themselves, whilst the Besiegers only looked on. Paint to the Life the Fights of Saul, and of David; describe David from his Youth without Arms, and only in a Shepherds Habit, Conqueror of that fierce Giant Goliah; forget not the Glory and Wisdom of Solomon, make. him decide between the two Women who disputed for a Child; but shew him falling from the heighth of this Wisdom, and dishonouring himself by Softness, which is almost an inevitable Consequence of too great Prosperity. Make the Prophets speak to the Kings from E 5

from God, and describe things to come as if they read them in a Book; make them appear Humble, Austere, and fuffering of continual Persecutions for speaking the Truth. Make mention of the first Ruin of Jerusalem, in its proper Place; make the Temple be feen as it lay in Ashes; the Holy City all a ruinous Heap, because of the Sins of the People. Relate the Captivity of Babylon, where the Jews wept over their dear Sion. Before they return, you may run cursorily over the delightful Adventures of Tobias, and Judith, Hester, and Daniel; It would be useful to clear up to Children the different Characters of these Saints, that they may know those whom they like most; one would prefer Hester, another Judith, and this would excite between them a pretty Contention, which would more strongly imprint those Histories in their Minds, and form their Judgment the better. Then bring back the People to Jerusalem, and make them rebuild its Walls; draw a smiling Picture of its Peace and Happiness; soon after make a Def-

Description of the Character of the cruel and impious Antiochus, who died with a false Repentance. Take notice of the Victories of the Maccabees, and the Martyrdom of the feven Brethren: Come to the Miraculous Birth of St. John; tell more particularly and circumstantially that of Jesus Christ. After which you must choose out of the Gospel, all the most illustrious parts of his Life, as his preaching in the Temple when he was but twelve years old; his Baptism, with his retreat into the Defart, and his Temptation there; the Vocation of his A. postles; the multiplying of the Loaves; the Conversion of the Sinner, who anointed his holy Feet, wash'd them with her Tears, and dried them with her Hair. Represent likewise the Samaritan Woman instructed, those that were Blind cured, Lazarus raised from the Dead, Christ entring in Triumph into Jerusalem, set forth after this his Passion, in the most lively Form. Paint him then rifing out of his Sepulchre; and afterward take notice of the Familiarity wherewith he continued forty Days

Days with his Disciples, till his Ascension into Heaven; then go on to the Descent of the Holy Ghost, the Stoning of St. Stephen, the Conversion of St. Paul, the Call of the Centurion Cornelius, the several Journeys of the Apoftles, particularly of St. Paul, which are very pleasing. Choose the most wonderful of the Histories of undaunted Martyrs; mix something of the Heavenly Life of the first Christians. Take notice also of the Courage of young Virgins, the most astonishing Charity of Votaries to Christianity; the Conversion of the Emperors, and of the Empire, the stupid Blindness of the Jews, and their terrible Punishment, which continues even to this Day.

9. All these Histories discreetly managed would imprint a whole series of Religion from the Creation of the World even to our Times, in the weak and tender Minds of Children; and that in such a manner as would fill their Heads with very Noble Ideas of it, and which would never after be defaced. They would see too in this Series.

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Series of History, the Hand of God continually lifted up to deliver the Just, and confound the Wicked; they would be accustomed to see God working all in all, and fecretly leading to his Defigns even those very Creatures, which appear the most remov'd from 'em. But it would be well to gather into these Histories all those things which leave the most Delightful and most Magnificent Images behind them; because every thing is so to be used as to make Virtue agreeable and pleafant, that so Children hereby may difcern Religion to be Fine, Beautiful, Loveiy, Noble and August: For as it is ordinarily represented, Religion looks like fomething that is Sad and Melancholy, Poor and Uncomely, dull and unfuitable for young Persons.

tage of teaching Religion thus to Children, this stock of pleasant Histories which is early laid into their Memory, awakens their Curiosity for serious Matters; renders them sensible of the Pleasures of the Mind, and brings em to have a Concern for what they B

they hear told of other Histories, which may have some Connexion with those which they knew before. But once again great Caution is to be had never to impose on them a Law of hearing, or of retaining those Histories, much less of making them regular Lessons; it must be all Pleasure throughout. Press them not; you will thereby compass the design even in ordinary Tempers. The chief thing is, not to overcharge them, but let their Curio-

fity come on by degrees.

Histories to be told? After a Lively, Short, Natural and Agreeable manner? Where are the Governesses that know how to do it? To this I answer, first, that I only propose it to put People upon a search after Persons of Tempers, and Abilities sit for Governing of Children; and who may be kept to this Method: Next, that every Governess may make use of it, according to the measure at least of her Talent. But lastly, if they have but ever so little Capacity, the matter will not go so sold, so soon as they shall be themselves

selves once formed after this Model; which is both Natural, and Plain. They may moreover add to their Difcourse the Sight either of Paintings, or Prints; which will in a pleasant Dress represent the Sacred History. Prints may fuffice; they will ferve for your ordinary use: But when you shall have opportunity of shewing Children good Pictures, it should not be neglected. This will more strongly imprint what they fee; and tend much to predifpose 'em for what they are to learn afterward. Thus, there being a store laid into their Minds of the Facts which relate to our Holy Religion, the Principles hereof may more kindly and eafily be instill'd.

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How the Principles of Religion are to be instilled.

WE have observed that Child-hood is not proper for Reason-ing; not that Children have not already

ready all the general Ideas, and Principles of Reason which they shall have hereafter, but, because for want of knowing a great many matters of Fact, they are not able to apply their Reafon; and befides the Agitation of the Brain hinders them from purfuing their Thoughts, and connecting them together. You must gently and without pressing, turn the first Use of their Reason to the knowing of God; perswade them of the Truths of Christianity, without giving them Reasons of doubting; they fee, for instance, one Dye, they know that he is Buried; fay to them, is this dead Personin the Grave? Yes. He is not then in Heaven. Pardon me, but he is. How is he in the Grave, and in Heaven at the same time? 'Tis his Sout that is in Heaven; but his Boay that is laid in the Earth. Is not his Soul then his Body? No. Is not his Soul then Dead? No. Lives it then still? Yes: And always shall live in Heaven. Are all Souls therefore living there? Not all, but such only as are Sav'd. And are you willing tabe Savid? Yes., But what is it to be Sav'd?

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Sav'd? It is when the Soul goes to Heaven, to be with God, after it leaves the Body at Death. And what is Death? It is when the Soul quits the Body,

and the Body turns to Duft.

2. I pretend not that one should bring Children immediately to answer thus; I can nevertheless of a truth say, that more than a sew have actually made me these very Answers at the Age even but of sour Years. But I will suppose one of a more backward Temper. However, by waiting a little longer, without impatience, you may bring equally to a period all what you propose.

3. Shew Children an House; use them to comprehend how this was not Built of it self: The Stones (you may say to 'em) were not put here without some body to bring them hither. It will be well too to show them the Masons who do build. Then make them look upon the Heaven, the Earth, and all the principal Objects in them. Give them sweetly to understand that God has made these for the use of Man. Say to them you see how the World is

finer, and better made than a House. Is it made of itself? No doubtless, they will fay it is God who has made it with his own Hands. Follow prefently the Method of the Scripture, strike lively upon their Imagination, and propose nothing to them at first but what is cloath'd with fensible Ima-The time will come when you may make all those notices more exact. Observe all the hints which the Child's Natural Temper shall give you; try feveral ways to discover those Methods by which great Truths may be made to enter; especially tell her nothing that is new, without making it familiar by some sensible Comparison or other.

3. For Example, ask her whether the would rather dye than renounce Jefus Christ? She will answer you, Tes: Then say further, but for what will you give your Head to be cut off? Is it to go to Heaven? Tes. Hitherto she will believe she has Courage enough to do it. But you must make her seel that she can do nothing without the Grace of God; and if you no not shew her

her plainly, how there is an absolute need of this Grace in order to be faithful, you gain nothing. For the prefent she doth not so much as underfland what these words mean: And if you use her to speak them without understanding 'em, you will not hereby get much ground. What must you do then? Why tell her the History of St. Peter, represent him, faying, with a Prefumptuous Air, the Isbould dye, I would follow thee; when all the rest shall leave thee; I will never for sake thee; although all shall be offended, yet will not 1: Then describe his Fall, and how he thrice deny'd his Lord; how a very Servant Maid made him tremble. But tell her withal, that God permitted that St. Peter should be so weak; for which end make use of the Comparison of an Infant that is not able to go alone, and make her by this understand how much need we have of God to bear us up, even as a Nurse bears up her Child. Hereby you will render the Mystery of Divine Grace very easie and intelligible. of and and Grace of God; and if you

Of the Distinction of SOUL and BODY.

4. But after all, the most difficult Truth to make Children understand, is, that we have a Soul more precious than our Body: We presently indeed use them to speak of their Soul, and it's well-done; for this Language that they understand not, fails not to accustom them however to the confufed notion of the Distinction of Soul and Body; till they may be able afterward more clearly to conceive it. Forasmuch as the prejudices of Childhood are pernicious when they lead to Error, so much are they useful when Truth; waiting till Reason may be able to work the same effect by its Principles. But then it is necessary to establish here a true and well grounded Perswasion. Now how is this to be done? Must it be by throwing a young Girl into all the Subtilties and Mazes of Philosophy? Nothing worse: You must rather confine your self to render always, as far as possible, all she hears and speaks, plain, easy and senfible:

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fible: That to the may be brought to have a true and clear Notion of all she

fays.

5. As for her Body, she knows that but too well. Every thing carries her to flatter it, to adorn it, and to make an Idol of it. It is a Matter of the greatest consequence then to inspire into her barely the Contempt of it, by discovering to her something Bet-

ter within her self.

6. Say therefore to her, when she first begins to Reason, Is it your Soul think you, which Eats? If she makes a wrong Answer, do not chide her for it, but gently tell her that the Soul eats not at all. It is the Body (you must fay) which eats, it is the Body which is like to Beafts. Have the Beafts any Soul? are they Learned? No, the Child will Answer. But they eat, you must continue, tho' they have no Soul. You therefore fee that it is not the Soul which eats: It is the Body which needs Victuals for its Nourishment; it is that which Walks, it is that which Sleeps. And what doth the Soul? It Thinks. Why, does

not your Body then Think? No, But you Think? Yes. And do not you fometimes Reason with your self? Tes. And cannot your Body reason? No. Then tell her that she may plainly hence discover that her Body is not her felf. Then proceed again: But is it your Body that lives by your Soul? or lives your Soul by your Body? 'Tis the first. Here you may fay, You have found out, how it is not your Soul that Eats, nor your Body that Thinks; you must not then confound them together: Also you have discover'd your Body not to be your felf: You know likewise the Body is Dead without the Soul, because it lives by it; but it is not fo with the Soul, feeit lives not by the Body. Then pause a little, and give her time to consider what she has found out: Let her ask you also any Questions, and answer them fuccinctly and plainly. After which set upon her afresh, as it were in Play, and pleasantly enculcate after feveral manners the great Distinction there is betwixt her Superior and Inferior Part. Say to her: Well, this being

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being fo, when you Eat, when you Walk, when you Sleep, I ask again, is it your Soul, or Superior Part of you, that Eats, Sleeps and Walks, No. Or, when you are Meditating and Thinking, is it your Body? No. Very well: Your Body then canclive without Meditation and Thought; but not without Food and Reft. Your Soul also can live without eating, or sleeping; but it cannot without Meditating, or Thinking. Is it not fo? Tes. Bid her not forget what she has here own'd. Then after a little while address your self to her again, and say in a pleasing manner: The Soul indeed eats not of it self; but tell me, may not the Soul perhaps eat with the Body? No, she will fay. Nor Sleep with the Body? No. Why not eat with it, when it is join'd with it? Because it has no need, she will tell you, as that has, of Bodily Food, for its Nourishment. But whence is this? Is it because it is a Spirit? Tes. Cannot then a Spirit be nourish'd with what is Bodily? No. Nor a Body with what is Spiritual? No. But now why

why may not the Soul Sleep with the Body? Has it not need of being repair'd by Bodily Rest? No: It can have none. But why fo? Because it is not a Body. There is then a Bodily Rest, and there is a Spiritual Rest; is there not? Tes, And is the Bodily Rest only for the Body? Tes. And is the Spiritual Rest proper to the Soul? Yes, it is. And what is this Rest of the Soul? Is it not call'd the Peace of God? It is the same, she will Answer. After a short Pause you may proceed: The Soulthen, you fee, cannot eat or sleep with the Body: But pray, tell me, may not the Body yet Think and Meditate with the Soul? No. Why not? May not the Body partake of the nature of the Soul, to which it is United? Or may it not be perhaps converted, wholly, or in part, into the Nature of the Soul? No: By no means. But wherefore, I pray, she will give you to understand, how the Body would then cease to be Body. She will come to have a a most clear Discernment of the abfolute Imposibility of such a Participation, or Conversion, of Natures; should

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should she not be able at first to express it, as she ought. She will fee into the manifest Absurdity and Contradiction of ascribing Spiritual Operations to her Body, either before, in, or after its Union with the Soul. She will discover in like manner the Folly of attributing Corporal Passions to her Soul, however closely united with that which is the proper Subject of them. She will even laugh at her own fond Imaginations, in having fo Childishly heretofore confounded, as it were, Heaven and Earth together: You must not expect that her Expressions should be always proper, or that she will be able to explain her felf in the best manner: By little and little she will get hereby an Habit of clear and proper Thinking; after which it will not be long hard for her to tell her Mind Plainly and Distinctly. There are abundance of other pretty pleasant and familiar Questions, which may be discreetly put to her for this very End: Whereby she will be instructed fully in the Necessity of this Incommunicableness of the Natures and Properties

perties of Body and Soul. So that if you speak to her but of a Thinking Body, or a Sleeping Soul, she will prefently startle at the same. Say to her nevertheless, But may not God put into an Human Body a Power of Thinking? She will answer you, God may do whatever indeed pleases him. And would not the Body then be able to Think? No. Would it not, fay you, after this Infusion from God? No: Not the Body it self. Why what would it then be? Something in the Body. Well: What is this Something, which is not the Body, but is in the Body? That Power of Thinking which God has put into it. And what is this Power of Thinking by God infus'd into the Body? What else should it be, she will say, but the Soul? There is then an Union of Two Natures in one living Man, without Confusion of their Essence, or mixture of Being, which Two are made One, not by Conversion of the Soul into Body, or of the Body into Soul; nor by confounding the fubstance of the Body with that of the Soul; but by the Unity of Person, thefe

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these Two remaining all the while in themselves distinct. She will here readily give her Assent to what you have faid; as being the very same with what she has before found out her felf, in this easy and delightful Way of Enquiry: Then fay further. And must there not hence be also Two Lives, according to these Two Natures, that are different in themselves, and that notwithstanding their Union, lose not their Distinction? Tes. The Life of the Body you see therefore is not all one with the Life of the Soul. I do. But as their Natures are Two, not One Nature; so also must they needs have Two Lives, not One Life. It must be so. By which of these Lives is it that you Eat and Drink, Walk and Sleep? By the Life of the Body for certain. And by which of these do you Think and Reason, Consider and order your Discourse with me at this time? By that of the Soul, she will confidently now answer. And is not the Life of the Soul, fay to her, as much above the Life of the Body, as the Nature of the Soul is above that of the Body?

It is. What think you? is it not then to be prefer'd always by you before the Life of the Body? Undoubtedly. And is the Life of the Body for the fake of That, or is That for the fake of the Bodily Life? She will tell you, that the Life of the Soul cannot be for the fake of the Body; but on the contrary. You may then add: Behold, you have now plainly discern'd, that the Life of the Body is only for the sake of the Soul, and that it ought never therefore to be prefer'd to it. You have discover'd of your felf likewife how that your Soul Eats not, Walks not, Sleeps not: Yea how un-fit for all fuch Operations it is, not only in it felf, but even in Union with the Body, you have well faid indeed that your Soul doth not any of these. But I must ask you again: Is it your Body then? It can be nothing else to be fure, she will tell you, not without some Concern, if not Uneasiness, that you should feem to doubt of what she had already told you. Be still therefore encouraging her; and labour by all the pretty ways you can think on to win her

her Attention, before you proceed fur-ther she has told you now plain enough, that it is not her Soul, but her Body, which is sustain'd by Meats, and repair'd by Sleep; and that Bodily Actions are to be attributed to the Body, and not to be confounded with those Spiritual Ones, that belong purely to the Soul. This is no small Matter, but while the Iron is Hot, fail not to make the best Advantage you can. Say therefore, you are clearly convinc'd of what you faid, that it must be your Body? There can be no doul: of it. But your Body cannot do any of these, you must say, when the Soul is gone from it? Very true. Therefore the Body you fee can do nothing of it felf; it has no Life, no Power, no Activity in it felf; it lives and acts fo far only as it is quicken'd by its own proper Soul? So I perceive. But your Soul has Life, Power and Activity in it felf; and neither Lives nor Acts by virtue of its Body; however it may Live and Act in it, and thro it; for the Soul quick ens-

ens the Body; but the Body quickens not the Soul, but rather Depresses it, and Weighs it down to the Earth. it not so? Even so. Can you not Fly? No. But could you not fometimes even wish almost to Fly? Tes, I could. And do you never Fancy your felf an Hundred, or a Thousand Miles off from this Place where you are? Tes, Ido. And would you not be glad sometimes to be there, if you could, with a Wish? Tes, indeed? Tes, with all my Soul. Pray what is it then hinders you? You shall see she will smile at you, for putting her such a sort of Question. Proceed: Is it your Soul that hinders you? No, certainly. Is it any Man, or Woman, living? No. Is it any other Creature without you? No. What is it then? This Body, she will fay. Make her here sensible that she has found out a most Important Truth, that she ought never to Part with more. But, to fix it still deeper, continue: And when you are thus Thinking and Mufing, pray tell me, can it be your Body? No. Why not? Because that hinders me. But it is You; is it not? Yes. And you are in the Body? Tes. And are you not in

in the Soul? You will find the Child will here stand amaz'd, and answer you that she never heard of any one being in the Soul. But what do you mean by your being in the Body? What is it that is in your Body? My Soul, she will say. Have you then the same Meaning, by faying that You are in the Body, and your Soul is in the Body? Tes, the same. Well, if you are in it, cannot you be out of it? Tes. You do not then think to be Ever in it? No. When shall you be out of it? When I go to Heaven. Cannot then this Body of yours go thither? No. Whither goes it? To the Earth. But why not to Heaven rather? Why not as well as the Soul? If she cannot give you the Reason readily, do not perplex her; but make her gently understand that she has already given the true Answer in remarkinghow distinct and even opposite their Natures are. Add moreover: Of what is your Body? is it not of the Earth? Yes. Is it not then fit it should return to the Earth out of which it first was? Tes. But your Soul is not of the Earth? No. Is it F 4 then

then fit it should go to the Earth, out of which it never was? No. Must not every Thing go to its own Place? Tes. The Body therefore must go to the Earth, but the Soul to God. Then bid her diligently heed this Distinction in the whole course of her Life. For what is this Body, fay to her, which you feem to doat so upon? Is not of it self an Unthink. ing Lump? It is. But what is the Soul of it felf? is it not a Thinking Mind? Tes. Thus you will eafily let her in, Step by Step, to the Knowledge of the Nature and Properties of her Body, as Distinct from her Soul; and what it is capable of, and what not, and of the Life of it, and how far it reaches, and how 'tis to be confider'd; and she will come to have a pretty clear and distinct Notion of fomething in her that is incomparably more Noble, and whose Life is infinitely to be preferr'd before its Life. She will also hereby be made to Difcover, how the Superior and New Noble Life depends not upon the Inferior and less Noble; but that this, in the

the Order of Nature, depends always upon that. You will make her acquainted infensibly, that it is this, not the Body, by which we are properly faid to have our Being: That 'tis this that lives, and that gives also Life to the Body; that as it receives no Life from it, so it may very well live without it. All this will be Plain to her, with a very little Reflection, by the help of such easy and familiar Questions; which is the Method that was fo fuccessfully made use of by Socrates, for the Opening and Enlarging the Minds of young Persons. This is the Way that the wife Ancients took, and for certain while the Brain is yet fost, there can be no better Way of Instruction than this, by which Children are so naturally and gradually led on to the Knowledge of Themselves, and to an Acquaintance with that Inward Principle and Power which isin them, being absolutely Independant of the Body, and Dependant on God only, from whom it was Breathed forth. Whether she be taught to call this a: Soul, or by any other Name, the matter

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is not great; it is enough that fhe know that this, be it what it will, or call it by what Name foever, is truly and essentially Distinct from what she calls her Body; that it can Think and Reason, that it Knows, Reslects and Understands, that it Compares, that it Distinguishes, that it Argues; that for some things it has an Affection, but that others it looks on with Aversion; and that it do's all those Operations independantly on the Body, by an innate Power, given it from the God and Father of Spirits.

7. Thus may the Truths of Natural and Univerfal Religion be gently insinuated into her, and she will begin to think with her felf. "The Body "then has need of the Soul to Eat, but "the Soul has no need of the Body to "Reason; I am therefore resolv'd to "chuse the Life of the Soul, before that "of the Body, remembring that it is "more Noble to Reason, than to Eat. But be fure to accomodate your felf to the Capacity of her Genius, and to her present Disposition and Humours, and not to carry her too far

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at once; but to lead her on with Delight and Pleafure. You must watch your Seasons, and you must Examine the Temper you have to Manage. If she be of a slow Apprehension, you may make use now of one manner, then of another, the better to Impress upon her what you defign. And when she has Apprehended you, she will be apt to retain more firmly the Impression, and to draw thence for her felf Practical Truths. You may therefore add at another time, Do you fee this Table? Tes. Do you know it then? Tes. You see that it is not made like this Chair? Tes. You know that it is made of Wood, and that it is not like a Chimney which is Built with Bricks? Tes. She will Answer you. Proceed no further without having perceived by the tone of her Voice, and by her Eyes, that these plain Truths have made in her some Impression. Then you may go on, But doth this Table know you? You shall see the Child will smile at this Question. It is no matter; go forward: Which loves you best that Table, or this Chair? She will Laugh

Laugh again. Continue, And is not this think you a wife Window? Then try to go further: And doth this Baby of yours. Answer you when you speak to it? No. Why? It cannot. But why can it not, I pray? Because it has neither Sense, nor Understanding. What, is it Infensible, say you? Yes, it is. Do's it not then Know you? No. Nor understand what you say to it? Here she will again smile at you for putting such Questions to her? No matter. Continue, when she is in a good Humour, to sport with her after this manner, and pleasantly to Press upon her tender Mind this most important Truth. Is it possible, fay to her, that this pretty Mouth should not speak? Tes. That those pretty Eyes should not see you? Tes. That those pretty Ears should not hear you? Tes. And that fuch a lovely Puppet as this should be without any Life, without any Understanding? Tes furely, she will Answer you, gazing on you with no mean Admiration. Ask her then, Whence is this? Is it not because it wants a Soul? Tes. Has it then no Soul, you are fure? No, it has none at

at all. It is not then like you; for you know it, and yet it doth not know you again. But after your Death when you shall be put in the Pit-Hole, pray will you not be like this Baby, this Puppet? Tes. Shall you then fee nothing more? No. Shall you know no body here any longer? No. And where shall your Soul be? In Heaven. And will your Soul be Alive there? Tes. Shall you not there see God? Yes verily, so I by's Soul now at this time? You will see she will Answer you smiling, or at least will give you to Understand, that she knows that her Baby has never had a Soul at all. Upon this Foundation, and by the means of these little sensible Turns, you may be able to use her, by little and little, to attribute to the Body what properly pertains to the Body, and to the Soul, what comes from and belongs to the Soul; provided that you do not indiscreetly propose to her certain Actions which are common both to the Body and Soul. You must avoid all those Subtilties which may

may embroil these Truths; and you must be contented to set in a clear Light all those things wherein the difference of Soul and Body is more sensibly remarked. Perhaps some Children may be so dull as not to be able, with a good Education, to understand these Truths: but besides that we sometimes may clearly perceive a thing, which we are not able so perfectly to explain; God sees better than we what he hath put into the Mind of Mansor the understanding of his Mysteries.

8. As for Children in whom there is perceiv'd a Spirit capable of reaching further, they may, without being thrown upon Philosophy, be made to understand, according their pitch, what it is they mean, when you make them fay, that God is a Spirit, and that their Soul is a Spirit. I believe the best and simplest Method of making them conceive this Spirituality of God, and of the Soul, is to make 'em observe the difference which is between a Person dead and living: In the one there is only the Body, in the other the Body joined with the Spirit. Next

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Next you must shew them how that which Thinks is much more perfect, than that which hath only Figure and Motion. Then teach them, by divers Examples, that there are no Bodies which perish, but that they are only separated, and their Parts dissipated; thus the parts of burnt Wood, which the Fire separates, either fall down into Ashes, or else fly up in Smoak. If therefore, you must add, that which is thus in it felf but Dust and Ashes, uncapable of knowing and thinking, doth never perish; by a much greater Reason our Souls, which Know and Think, must never cease to Be. The Body may die, that is, it may quit the Soul, and turn to Dust and Ashes; but the Soul must Live, for it must always Think.

9. These Ideas and Conceptions, which are the Foundations of all Religion, ought by their Instructors and Governesses to be clear'd up as much as is possible to the Minds of Children. But in case they are not able to succeed herein, they ought not therefore to reject these dull and slug-

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gish Tempers; but are to wait patiently, and to hope that God may in due time inwardly enlighten them with his Spirit, and endue them with Wisdom from above.

10. There is likewise a sensible and practical Way to imprint and strengthen this knowledge of the Distinction between Soul and Body; which is, to use Children to an Habit of Despising the one, and Esteeming the other throughout the whole course of their Life. Commend to them that Instruction, which feeds the Soul, which makes it grow, which exalts and enables it; express an Esteem for those fublime Truths, which animate it to become Wiseand Vertuous. Let them be taught to despise good Eating and Drinking, Modish Dresses, Theatrical Pomps, and whatever foftens the Body; make them feel, not by abstracted Reasonings, but by their own Experience, how much Honour, Conscience and Religion are above gross and Bodily Pleatures.

11. The Old Romans taught their Children to despise their Bodies, and

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tinu Prej Wealth, that they might give their Souls the Pleasure of Vertue and Glory. Nor was it only the Persons of Quality among them; but even the whole People: They were all generally Temperate, Publick-Spirited, sull of Content, with respect to the things of Life, and most sensible of Honour and Wisdom. Where, by the Old Romans, I mean those who lived before the Increase of the Empire had spoil'd the Simplicity of their Manners.

possible to instil such Principles as these by Education. How many Maxims do we see establish'd among us at this Day, contrary to all Reason, by the mere force of Custom? for Example, that of Duelling, sounded upon a false Rule of Honour? It is not by Reasoning, but by taking it for granted, that that Maxim, establish'd upon point of Honour, is Reasonable, that Men so expose their Lives, and that every one who wears a Sword lives in continual danger. There are many other Prejudices we daily see, which are

contrary both to Sense and Reason, and have no other Foundation but a Custom, which was taken up without If then the Prejudices of Eground. ducation, when thus contrary to Sense and Reason, are so strong, how much ftronger will they be for Virtue, when they shall be upheld by Reason, and by the hopes of an endless Happiness? Let us consider the Inequality of the Reasons and Hopes, upon which the Spartans and Romans, as long as their Republicks flourished, bred up their Youth to a Contempt of Luxury and Softness, to a love of Honurable Labour; whence they performed fuch incredible things, from these Maxims so opposite to the rest of the World. The Example of fo many Martyrs, and other Primitive Christians of all Conditions and Ages, demonstrates how much the Grace of Baptism, superadded to the Helps of Education, may make Impressions still more wonderful in the Faithful, to the making them contemn what belongs to the Body.

13. Seek therefore all the most pleafing Turns, and the most sensible Com-

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parisons to represent to Children, how in our Bodies we are like to the Beafts, and in our Souls to the Angels. You may compare our Nature to an Horseman mounted, on a Horse which he is to guide; tell them that the Soul is, with respect to the Body, as this Horseman is to the Horse. And so you may conclude, that the Soul is very Weak, and deserves indeed to be unhappy, when it lets it self be carried away by its Body, as by a furious head-strong Horse which throws it into a Precipice. Make them take Notice likewise, how the Beauty of the Body is as a Flower, which opens in the Morning, but which in the Evening fades and is trodden under Foot; but that the Soul is the Image of the immortal Beauty of God.

Order of Beings so much the more excellent, as they are not to be seen by the gross Eyes of the Flesh; as every thing which is seen with us here below, is subject to Change and to Corruption. To make Children perceive that there are most real things which to

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the Eyes and Ears are unperceiveable, you must ask them whether it be not true that fuch a one is Wife, and that fuch another is esteemed to have great deal of Wit? When they shall have answered you? Yes. Ask farther, whether they have feen the Wisdom of fuch an one, and bid 'em tell you of what Colour it is? Then fay, have you heard it? Doth it make much Noise? Have you touched it? Have you tasted it? Is it Hot, or is it Cold? Presently they will here laugh: They will do as much at the fame Questions about Wit; they will appear quite astonish'd that you should ask 'em of what colour a Spirit is, or of what figure Wit is, or whether Wisdom can be handled, or whe ther it be round or square? Then you make 'em take Notice that they know some great Truths which can neither be feen, nor touched, nor heard; and that these Things are Spiritual. But you must enter very soberly upon such fort of Discourses with Girls, and must regulate your felf according to the Capacity of their Minds, and to their 15. At Necessities.

OF HEAVEN.

15. At the same time you must make the Imagination come in to help the Understanding, to give them charming Images of the Truths of Religion which the Body cannot fee. You must paint to them the Glories of Heaven fuch as St. John represents them to us, with the Tears of every Eye dried up, no more of Death, no more of Sorrows, nor of Cries, all Sighs fled away, all Evils gone, and an Eternal Joy upon the Head of the Bleffed, like the Waters on the Head of a Man funk to the bottom of the Sea. Figure forth to them this glorious Jeru-Jalem, whereof God himself is the Sun, to make their Days without End; shew how there is there a River of Peace, a Torrent of Delights, a Fountain of Life to water it; how all shall be Gold, Pearls, and precious Stones. I am not ignorant yet that these Images do too much fix the Mind to senfible things; but after you shall have made Children a little attentive, with

the Relation of so fine a ight, then the means hinted by us before may be made use of to bring them back again

to things Spiritual.

16. Conclude afterwards, that we are here below as Travellers in an Inn, or as under a Tent; that the Body is frail and perishing, that it cannot be kept from Corruption above fome few Years; but that the Soul shall fly away into this Heavenly Country, where it will for ever live and reign with God, if it shall have acted and suffer'd here, according to his Order But chiefly teach them by most lively Comparifons, and familiar Reasons, that GOD is the fovereign Good of the Soul; to enjoy whose Presence is truly Heaven, and to be separated from it is truly Hell. Give them to fee that they were made for the Enjoyment of the Infinite Good, and that they ought not to fit down therefore content with any Finite Good, how great foever; but to press forward to That, which only can fill and fatisfy the utmost Extent of their largest Desires and Wishes. Shew them that all the Beauty and Glory that

that are in the Creatures are nothing in comparison of the Divine Beauty, and of the Glory which is in the Face of the Lord Jesus, and is thence shed abroad upon all the Bleffed, making them to shine as so many Suns. Give them a Prospect of all the Kingdoms of the Earth, and of all the Glory and Riches thereof: Set 'em out with all their finest Colours, even as fine as posfible, as Satan himself made use of when he would have tempted our Bleffed Lord to have made himself an Earthly King. And then fweetly convince them, that all this together, were it even a thousand times more Comprehensive, being yet compar'd with the Heavenly Kingdom, is no more than as a Dust in the Balance, compar'd with the Weight of the whole World, or even of a thousand Worlds. Let them be fatisfied, by good Reasons, not meerly by telling them fo, that all that they admire in the World, whether it be Beauty, or Riches, or Honour, or fensible Delight, is at best but a painted shew, and a faint Shadow of those most real and immortal Beauties, Riches,

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ches, Honours, Delights, that are A. bove at Christ's Right Hand. Here Vanity of Vanities; and all is Vanity; But there Truth of Truths; and all is Truth. There, fay to them, is indeed Pleasure of Pleasures, and all is Pleasure: There is Eternity of Eternities, and all is Eternity. Represent to them the Glorious Descriptions in the Prophets, and in the Revelations of the Throne of God, and of the various Orders of Ministring Angels and Royal Elders: But withal represent them for what they are; and make 'em fensible how they are but a Shadara for the fields. dow fet to express to us the hidden Light that is under it, according to our Capacity. Give them to understand, that some that have been ravished with the Light of the Divine Countenance, have declar'd to others: "That if all Men and Angels, toge-" ther, should unite their Voices, and " exert at once all their Powers and " Faculties to the utmost, yet would " they not be able to form fo much " as one Word, whereby they might

" worthily express the Joy of Heaven,

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" and the Pleasure which the Blessed " have in the Vision of God. But especially bid them remember the faithful Testimony of St. Paul, who was caught up thither, and heard unutterable Words: And herewith encourage them to press forward from Things Temporal to those that are Eternal; in as much as neither Eye hath feen, nor Ear hath heard, nor have the Objects enter'd into Man's Head and Understanding, which God hath prepared for them that love Him, and keep his Commandments. If you can but form in them the Habit of confidering these great Objects with Pleasure, and of judging of common ones, with relation had to these most excellent Hopes, there are infinite Difficulties which would foon hereby be master'd; and their Conversation would begin early to be in Heaven. For which End it will be fit you instruct them also to pray with the Church, that, as they are taught to believe Jesus Christ their Lord to have ascended into the Heavens, and to sit there at the Right Hand of God the Father Al-G mighty:

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So also they may in Heart and Mind thither Ascend, and with him continually Dwell; in whose Presence there is sulness of Joy for evermore, and Whom to serve is perfect Freedom, and the truest Nobility.

Of the RESURRECTION.

17. I would likewise strive to give them strong Impressions of the Resurrection of the Body; you may teach them that Nature is nothing but a common Order settled by God in his Works, and that Miracles are but Exceptions from these general Rules: That fo it costs God no more to do an Hundred Miracles, than me to go out of my Chamber a quarter of an Hour fooner than I use to go. Then put them in mind of the History of the Resurrection of Lazarus, and afterwards of our Saviour's and of his familiar Apparitions for the space of Forty Days before many Persons of unquestionable Honesty and Veracity, Give them withal to understand, that whatever Changes and Revolutions the

the Body may undergo, either living, or dying, or in the Grave, there can be hereby no Dissolution, or total Change of the Person; in as much as the Soul, by its separate Subsistence out of the Body, preserves the Nume-ricalsomness of the Person. Represent to them how the Chief of the Two Constituent Parts being thus preserv'd, they have all the Reason to be satisfied that it cannot be, in the Resurrection, but the very same Human Creature that Rises again which Deceased; and that, on the other fide, did not the Soul feparately exist from the Body, it would be altogether impossible for the same Person to be Rais'd. Then set before them how, as the first Production of the Human Body was out of the Dust, fo the fecond must in like manner be: Shew them lastly, how it cannot be difficult for him who made Men, to mold them over again. Forget not the usual Comparison of a Grain of Corn, which is fown in the Earth, where it dies, that it may be raifed again and multiplied.

18. But after all, thefe things are

not to be taught Children like a Catechism, which Method would signifie little, unless to turn Religion into an affected Language, or troublesome Formalities. But it is carefully to be taken notice of that nothing is so dangerous, as to talk to them about the Contempt of this present Life, without making it appear to them, by the whole course of your Behaviour, that you are in good earnest and speak seriously. In all the Ages of our Life Example has a most wonderful Power over us; but in Childhood it can do every thing. Children are mightily delighted with Imitation, and they have not yet any Habit, which renders the Imitation of another difficult to them: Besides, being not capable to judge themselves of the Reason of things, they judge better, from what they see in those who propose the Reafons, than from the Reasons themfelves which they urge. Actions too are much more sensible than Words; if therefore they see the contrary done to what is taught them, they accustom themselves to look upon Religion as a

fine Ceremony, and Virtue as an impracticable Idea. But especially be sure never to rally before them on things which have any Relation to Religion, or on the Indiscretion or Infirmity of any Pious Persons, much less those that wait at the Altar; for the there may not seem to you sometimes to be much hurt in it, yet it may tend, in the end, to very dangerous Consequences in them, and even to the dis-

esteem of Religion it self.

made the necessary Resections both for the knowing of her self, and the knowing God: You are then to join to these such Matters of History, as may be sit to consirm that wherein she is already Instructed; for this Connexion will bring all Religion into her Head at once. She will with Pleasure observe the Relation that there is betwixt her own Resections, which you have taught her to make, and the History of Mankind: She will acknowledge, for instance, that she is not made for her self, that her Soul is the Image of God, that she was form'd with so many ad-

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mirable Springs by a Divine Industry and Power, that both her Duty and Happiness consist in true Resignation to the Will of God. As foon as she is made to learn but the History of the Creation, the will also conclude with her felf, that she was not brought into World with all the Original Perfection of her Nature, as it first proceeded from God, but was born with Inclinations and Propensions contrary to Reafon, and not without much infirmity and Weakness: She will discover that fhe is deceived by Pleasure, is bewitched by Imagination, is transported by Rage, is Hag-ridden by Envy is foold by her own Devices and Desires, is gulled by every Passion; and that, in general, her Body drags the Soul after it, just as a furious Horse runs away with his Rider; and she will perceive the Cause of this Disorder in the History of the Fall, which History to story of the Fall; which History too will make her believe and hope in the Saviour, that Seed of the Woman ap-pointed to reconcile Men with God, and to tread upon the Devil's Head: So that here is the whole Ground of Religion.

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Happinels confift in true Refignation - nuorg zudt ers nahWaozheis ded in Religion, it will be fit to put them upon the careful reading of the Holy Scriptures. They will be mightinly pleased to find those very Resections and Histories, wherein they have been instructed before. You must shew them the Credibility and the Excellence of these Books: You must explain to them their Antiquity; as that the most ancient Writers among the Heathens lived Five hundred Years after Moses, that the very latest Writers of the Old Testament were near Six hundred Years before Christ, and before most of the Old Pagan Historians: Make them see the Manner of their Writing, that whatfoevr is fet down in these ancient Writings, was either taoken immediately from the Mouth of God, as the Law and the Prophecies; or else collected from time to time, as any Great, or Miraculous Actions happened, by Persons of those Times, of a publick Capacity, and deputed by God:

Then how they were admitted into the Canon upon great Deliberation, and most evident Testimonials of their undoubted Truth, by established Prophets, and the whole Sanhedrim, who did most certainly know whether the Actions and Miracles therein recorded were true or not: That after this they were carefully preserved, that the first thing was to Copy out Twelve Authentical Copies for the Twelve Tribes, and out of these as many as there were particular Synagogues in that Tribe, by Notaries appointed for the same purpose. That being carefully reviewed, they were bed up in the Treasury of the Temple, in the fight of the People, under several Locks and Keys never to be touched but by particular Men for this appointed; and that to alter, corrupt, diminish, or add to them was Capital by the Laws of that People. Then make them to perceive the Sincerity of these Writers, how free they are from any Suspicion of Deceit; that the Histories were Written in the very Times they were acted, by publick Authority; the Prophecies by the Pro-

Prophets themselves, who were plain honest Men, whose Commission was attested by constant Miracles, who, when they read these Writings in the hearing of all the People, protested that they spake not their own, but God's Word, and order'd them to be depofited in the Treasury, till the Events should prove their Veracity and Inspiration: They were Men free in their Lives from all Temptations of Pride or Ambition, and by their Deaths most of them were Martyrs for the Truths which they declared. Explain likewife to them the Confent and Coherence of the feveral Writers one with another, whence it must needs follow that they were guided by the fame Holy Spirit, which in a course of so many Ages would not fuffer one to impugn the other; but the latter Prophets always supposed, approved of, and built upon the former. All which will afford matter of great Delight to them, assoon as they shall be capable hereof, being before-hand prepared by such Provide Different Designation. by fuch Previous Dispositions, as we have touched upon already. G 5 21 After

21. After this you may proceed to fome Invard Confiderations upon these Divine Writings; but take heed of clog-ging or pressing those you design to instruct. Bid them consider the Subject which Both the Testaments treat of, and the End which they drive at; that the former is nothing but the Acts of one Supream, Infinite, and Beneficent Being, and the Second only the Glory of the same Eternal God, with reference to the Salvation of Mankind: Teach them how much the Subject and End of the Scriptures surpasses whatever is to be found in all the other Writings of the World. Then you may give them some light into their Stile, its wonderful Simplicity accommodating it felf to the weakest Understandings, its great Profoundity exceeding the Capacity of the most Wise and Learned, its commanding Majesty without flattering any Body, with no more re-spect to the greatest than to the meanest: Shew them too, how these Scriptures with this Plainness of Speech, retain a Power of Persuasion, Instruction, and moving the Passions, incomparably

parably beyond all Writings in the World besides. But you must teach them how to feel this themselves, and not barely tell them fo: And there will be need of a great deal of Art to make them relish these Books; but the chiefest Dissiculties are overcome by the Preparatories we have already taught. It would be very well likewise for this End to give them some Familiar Expositions in the vulgar Tongue, and to chuse out the most Elegant Translations or Paraphrases of the Poetical Books, wherein the Poetry might no lessdelight than the Matter instruct. Thus the most pathetical Poems that Humane Wit has invented, will feem to them to bear no Comparison with the Pfalms, and feveral Hymns of the Bible, as to the kindling and stirring up the Affections and lo v

to them the Contents of the Sacred Writings. And these former Considerations, with God's Grace, will make them eager, both to seek them out themselves, and to hear them of you. You must make them observe that

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they chiefly contain two Things, either fupernatural Truths, or Prophecies. That there are in them feveral fublime and abstruse Doctrines, vastly above the reach of Humane Capacity, and which could never of themselves enter into a Man's Mind to make them; as that the World was Created; that the Angels being Created pure Spirits, fome of them revolted in Heaven; that theFirst Man, by sinning against a positive Injunction of God, drew all his Posterity into the Obligation of his Sin; that the Seed of the Woman should only deliver us from this; that God is One in Essence, yet that there are Three Persons, the Father, the Son, and the Holy Spirit; that the Second of these should take on him the Nature of Man, and die a painful and ignominious Death, for the Ranfom and Restauration of Mankind; and that the way to Happiness is by Suffering. Next, that there are a vast Company of Predictions delivered many Years and Ages before they were fullfilled; fet down so plainly and particularly, as that there could be neither Mistake, nor Cheat

Cheat in them; with all Boldness of Speech at; fuch a time as there was not the least cause to conjecture, or probability that they should ever be brought to Pass; by unlearned plain Persons, who could forefee nothing by their Art; and yet none of these have ever failed, but have been confirmed by their Events. For instance, how many Prophecies were made to Abraham of his Issue, when he neither had Children nor was like to have any; of his inheriting a very large and very fruitful Country; of his Posterity's descent into Egypt; their time of Bondage, and manner of Deliverance, foretold more than Four Hundred Years before it was verified. How after this his Grandson foretold the particular time of the coming of Jesus Christ Two Thousand Years before, and that his Fourth Son should have the Scepter, when there was neither propability of any Scepter at all; or if there were, that his Elder Brethren should not be ferved before him; and this Prophecy was penned when there was the greatest unlikelihood in the World for it ever to be fullR

fulfilled, the present Governour being Moses of the Tribe of Levi, and his Succeffor defigned by God of Ephraim: And this above Four Hundred Years before the least Appearance of its Accomplishment; when after all a Benjamite was chosen for the first King. Make them observe also, that when the same Patriarch bleffed his Grandchildren, he predicted the Greatness of the Younger above the Elder, which appeared not till that Tribe became Head of the Ten, after their Separation; and that he forefaw the particular Places of his Childrens Habitations, exactly as they fell to them by casting of Lots above Two Hundred Years after. And also that Mosos, who never entred the Land of Promise, divided it out to every Tribe, as the he had been in actual Possession, and as the Lots punctually verified: Teach them to take Notice of the feveral other Prophecies which he gave of their Apostacy, Captivity, and lastly total Desolation, as likewise of the Messias; which were all sulfiulled many Ages afterwards. Lorent Adions and Adions

please, and incite them to observe the Circumstances, and the Completion of those Prophecies which they read; but have a care of torturing them with Niceties and Dissiculties: Those which are easie and plain will be sufficient to make them admire those Books as they read them, together with their Author, the Disposer, no less than the Knower, of these things. But I will give some more Instances to instruct you yet more thorowly in this Method for young Ladies.

flory of the Fall of the Walls of Jericho, bid them observe the Curse upon the Place where it stood, and the Person who should ever go about to rebuild it, signifying that before the Foundations of it should be laid, and the Gates built, he should lose all his Children: And then shew them how this was accordingly suffilled in one Hiel, about five hundred years after. Let them take notice that Josias was foretold expressly by Name, and his Actions mention'd, above three hundred

dred years before he was born, and that the Prophecy was immediately regifter'd, together with the Miracles that accompanied it; and that the Sepulchre of the Prophet was fo long after accidentally found by that very Prince, who bore that miraculous Name, which had been foretold to Jeroboam so long before. Shew them how the Birth, Life, Actions, and all the Particulars of the Passion of Christ, are described by Isaiah that Evangelical Prophet, as if he rather writ a Hiftory than a Prophecy; and that when this same Prophet lived in a time of Prosperity and Peace, when his Nation was in Friendship with the Babylonians, he foretold not only the Destruction of Jerusalem by that very People, and the Captivity of his Country-Men; but also that Babylon it self should be destroy'd by a Persian Prince, whose Name and Greatness he distinctly described, near two hundred years before he was born, and names two Witnesses expresly, Uriah and Zachariah, who were not born, the first till an hundred Years after this Pro-

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Prophecy, and the fecond not till fourfcore more; and in the mean time these Prophecies were dispersed into many thousand hands, not only in his own Country, but in Chaldea too by means of the Captivity. They may observe this same Captivity foretold again by another Prophet, a little before it came to pass, together with all the Circumstances; tho he was hereby made a Traytor, Imprisoned, Whipped, and Threatned daily with Death: And that he told too the very determinate Time how long it should last; and that this was publickly known, by the Heathens themselves; and that all these matters came to be exactly verified. Teach them to observe that another great Prophet forewarned a Mighty King when he was in the Height of his impious Luxury, before all his Nobles, of a Destruction which followed the fame Night: That he foretold the first Persian Monarch, the Number of the Kings which were to reign after him, and that the last was to be overcome by a Grecian Monarch, Alexander the Great: That he fpake

fpake of the four great Monarchies, which were to fucceed each other afterwards, and described them as if he had lived in them; and that he was so particular, as to forctel the very Fight between Darius and Alexander. These Examples are enough to instance in. When Children come to years of Discretion, and are curious and capable, you may proceed with them to the rest: You will find very many more as plain and distinct as these: But be not too forward, your best way is to go on gently and surely.

will be well if you give them a more particular Demonstration of the Writings of Moses: Observe to them the impossibility of their being forged, their Original Antiquity, and their chiefest Heads in very observable Particulars, owned by the greatest Enemies to his Name and Law: Observe to them that the Civil and Religious Observances of the Jews to this Day, are grounded upon Principles which are not to be found, but in the sirst Book which bears his Name: As the

beginning the Day by the Evening, the observing the Sabbath, the using Circumcifion, the abstaining from fuch a Muscle in the Thigh, and feveral others: That this Book suppofes that the Posterity of Abraham, as well as his Ancestors, constantly pradised such Constitutions: And how, it being ordain'd that this Lawshould be continually read in every Family, and every Sabbath more peculiarly appropriated for this, as every Seventh Year to read it over whole, it was altogether impossible that any other than Moles should be able to make it to be received. You may shew to them how it was very easie for Moses to receive the notices of what he relates, to be done before his own time: That Facts which were so notorious, could not be lost in so few Generations betwixt him and the Deluge: Observe how he wrote his own Acts, which every Man present knew to be true, who also were Witnesses of the Communications of God, which he confirmed by very terrible and undoubted Miracles: That Moses caused the whole

whole to be read to the People, and laid up in the Ark, and obliged all the Army to fwear to the Observation of it: He relates what was transacted in the fight of feveral hundred thousand People, many of whom envied him and were his Enemies; upon which account he durst never have put falshood into Writing. Mark his Ingenuoufness, in that he conceals not the Offence of his Brother, of his Grandfather, or of his Sifter, or of the rest of his Kindred, or even his own: That he went not about to bring any of his own Sons which he lacked not, into the Government, but left it to a Stranger. By this you will convince them that he could have no worldly Design.

But I would chiefly have you to teach them that Jefus Christ is the Substance of the Old Testament; and that therein is adumbrated, all that was to be accomplished in him. For this End make them perceive that Adam might be convinc'd of his Creation, both by Reason and Authority; that his Children could not but be convinc'd

vinc'd of the same; that they were effectually convinc'd both of the Creation, and of the Promise of the Mesliah; and that a present Accomplishment hereof was expected, you may make it probable from some Hints in Eve, Cain, and Lamech, and also give no abfurd Account of the Jealousie and Polygamy of the two latter, joined with Murther. Then shew them that Noah, being not above half a Life diflant from the first Man, from him, his Children and their Posterity, came to be convinced of these Facts and these Predictions, till Abraham in whom they were most eminently renewed: Let them fee how visible the Persuafions of the fame Truths were in his Family: Whereby you may explain several hard Passages in the Book of Genesis, as the Incest of Lot's Daughters, by supposing their Action to be committed with a prospect of giving Birth to the Messiah, considering how they are represented as having led a very honest and clear Life in the midst of the Impurities of Sodom, and that they were not carried to commit this Incest

Incest till after their Mothers Death: that they consented together in an Act which naturally embroils Persons otherwise the most united, when governed by a Spirit of Lewdness; that they perfever'd not in this Incest; that they were fo far from being asham'd of fo Criminal a Fact, or from concealing it from their Posterity, as they gave to the Children born of their Incest, fuch Names which might perpen tuate the Memory of this their Action. Upon the same Foundation you may proceed to teach them to confider the ardent Passion for Children, in Sarah and Rebecca; the Jealousie between Ishmael and Isaac; Esau and Jacab; the Oblation of Isaac, with all the feveral Circumstances of that strange Ceremony which Abraham used in fwearing Eleazar: That the same Truths were firmly believed by Jacob's Posterity till Moses; mark his Blessing, his Polygamy, his Travels, the Actions of Thamar, the Dream of Joseph, the Jealousie of his Brethren, their Persecution shortly after by the Egyptians. By all which you may confirm to them this

this following Proposition, that many very strange Actions, the Memory of which Moses preserves, and which Atheists look on as full of absurdity, had for their Foundation a sirm Perswasion of the Truth of these Facts, and a different Idea of the sense of the Promise concerning the Messias; being in Sequel of time formed by every one according to his Inclination and Prejudice.

27. In like manner represent to them Jesus Christ foretold by all the Patriarchs, and the Prophets, from the Beginning till the Fulness of time. Especially make them remark his Divine Nature, in that he was to crush the Serpent; to be a Ruler in Israel, and his Name the mighty God; to be call'd Jehovah our Righteousness, Immanuel, the everlasting Father; that he should have full Commission to change the Law of Moses, and to establish a New and Better Law that should endure for ever: That all the Particulars of his Incarnation, Nativity, Life, Death and Refurrection were foreseen, and expressed as clearly as if they had been already

already past; some Four thousand Years, some Two, and some One thousand, and the last of all more than Four hundred Years before he was born.

28. But above all things you must dispose young Persons to read the Gospels, that so they may sufficiently understand the Mysteries, the Actions, and the Commands of Jesus Christ. Here it will be well to observe to them, that the different Qualities and Circumstances of the Evangelists, their Number and Nature, were prefignified feveral Hundred Years before: That they wrote their Gospels in several Countries, fo that there could be no caballing together; at feveral Times, one after the other, and yet the latter corrects not any thing in the former; that they published their Histories while vast numbers of Men were alive who knew the Facts, and many more who ftudied to oppose them; that they are for the most part particular in the Narrations, as to the Time, Day, Hour, Place, Village, House, Perfons; that they wrote of things done in

in the same Country, in Towns and Cities publickly known, in the Suburbs and Hillsabout the City, in fuch a Street, at such a Gate, in such a Porch of the Temple, which were feen every Day by all in Ferusalem; that they published their History in their own Life-time; that they died Martyrs in defence of what they had Written: Teach them to observe the Sincerity and Plainness of their Stile, without all kind of Art: That they flatter none, not even Jesus himself whom they Worship, concealing not his Infirmities of Flesh, as Man; his Hunger and Thirst, his being Wearied, his Passions of Sorrow and Fear; that they dissemble nothing of the Apostles, which might turn to their discredit, as Christ's rebuking their Dulness, their proposing after a long Instruction very rude and impertinent Questions; the Fall and Perjury of St. Peter, the Incredulity of St. Thomas, the Ambition of St. John and St. James; which last being clearly exyressed by St. Mark while St. John was living, was never denied or taken ill by

by him, nor was St. Mark's Gospel the less approved by St. John, who lived longest, and wrote last; and which is still more observable, make them to take notice of fuch a Sincerity in these Writers as to relate more particularly their own Imperfections, and those of fuch others as they chiefly esteemed. So St. Matthew Names himself the Publican; St. Mark, being particularly allied to St. Peter not only relates his denial of his Lord, but relates it with all its aggravating Circumstances; St. Luke, being St. Paul's Disciple, is the only Relater of the Differences between him and Barnabas. Then obferve to them how these Writings were received, as containing undoubted Truths, by those who lived in the same Age, and were Witnesses of all the Particulars: How they were dispersed abroad in infinite Copies, religiously preserved, read in Churches over all the World, Cited, Expounded, Preachched, Taught and Commented upon from time to time; fo that it was impossible for any Enemy to corrupt so many Copies dispersed throughout all Nations,

Nations, foread, and so studied, with-

out any Discovery or Opposition.

29. But especially teach them to observe the Excellency of the Dockrine here taught, how much it tends to the Exaltation of God's infinite Glory and Love, and to the Depression of Mans Pride and Vanity; to the Mortification of fenfual Appetites; to a sincere Universal Charity; to Peace of Mind; Purity of Body, and the Perfection of both; and to the reducing Humane Nature to the nearest Union with and Dependance on the Divine, by a Restauration of it to a State of Innocence, Simplicity, and Angelical Sanctity, and the fure Hopes of a great and incorruptible Crown given by the Son of God. You must endeavour to give them the strongest Impressions, that are possible, for these Matters, that so they may hence draw of themselves a lovely Idea of the Christian Religion, and eagerly study to transcribe it in their Life and Conversation.

30. Further, it is necessary to instill into them with the reading of the Holy Scripture, that Wisdom which is sober

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and moderate, as recommended by the Apostles: And make them afraid of the Snare of Novelty, the Love whereof is so natural to their Sex. Inspire them with a Salutary Horror for all Particularity in matters of Religion, and Disobedience to Lawful Superjours ordained of God. Propose to them that Heavenly Perfection, that Marvellous Discipline, which did reign among the first Christians. At the same time, make them to blush at our Coldness and Indifference in Comparison of them, and at our Deviations from the first Love of the Church; and cause them to breath this same Evangelical Purity, which did so eminently Thine forth in the Age of the Apostles, and of their immediate Successors. But then, with a mighty Care, see to dis-swade them from the Thoughts of too presumptuously Criticizing upon the State, either of the Church or of Particular Persons in it; and from falling into an indifcreet Reformation.

ner to set before their Eyes the Gospel, and the great Examples of Antiguity.

quity. But do this not, unless after having tried first their Teachableness, and the Simplicity of their Faith in Christ-And provided you do lay firm the Foundation of Humility and Submission, according to the Gospel, with an A-version for every such Singularity; you may to very great Profit shew them, what is most perfect in the Law of God, in the Institution of the Sacraments, and in the Practice of the Primitive Church. I know, that the giving these Instructions in their full Extent to all forts of Children, is in no wife to be expected or hoped for: I only make the Propofal here, to the end this may be, according to the Circumstances of Time, and the Dispositions of the Genius's that one may have to deal with, perform'd with as much Exactness as possible, for the hindring of all Superstitiousness, and unwarrantable Excesses.

32. Superstition is doubtless much to be fear'd for the Sex; but nothing so roots it out as a solid Instruction, or better prevents it, than a discreet Education at first. This Instruction, how-

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ever it may be confin'd within its just Bounds (as certainly it ought to be) extends yet much farther than is ordinarily believ'd. Such an one fancies her felf yet to be well instructed in her Religion, who understands about as much of it as a Parrot; but which is worse, whose Ignorance is so great, as not to be, even in a State of Sensibility, but to reflect what is wanting in her for the understanding of the real Ground of Christianity. Nothing is more or-dinary than this in both Sexes; wherefore great Care is taken in the Beginning, to make young Persons duly senfible of their Ignorance and Shortness; that so they may be prepar'd for lay-ing in a sufficient Stock of true and folid Knowledge.

33. Be careful not to suffer them to intermix either with Matters of Faith, or Practices of Piety, ought that is not taken from the Gospel, or authoriz'd by a constant Approbation of the Church. You must therefore discreetly forewarn and fore-arm Children against certain Abuses, which are so very common, that one is even tempted to look upon

upon them as Points of the present Difcipline or Constitution of the Church. And indeed, there is no guarding ones self entirely against these, but by going up to the very Source and Original it felf; fince there is always Danger, without the Primitive Institution of Things, and the use which the Saints made thereof, be rightly understood. Accustom therefore Girls, who are naturally too Credulous, not to admit lightly certain Stories without Authority; nor to give up themselves to certain Devotions, which an indifcrees Zeal has introduced, without waiting for their being approved by the Church. The true Method of teaching them what they are to think hereupon, is, not properly to criticize upon these Things, which out of a pious Motive may have been oftentimes brought in, and which for that very Reason ought to be re-spected; but rather to demonstrate, without any Express blaming them, that they have no folid Foundation. Be contented at first with leaving out wholly all fuch Matters, in the Instructions given them concerning the HA

Christian Religion. This Silence will be fufficient to accustom presently Children, to conceive Christianity in its whole Perfection and Integrity; without adding to it fuch fort of Practices. Afterwards, as occasion shall offer, you may gently prepare and lead them on by more particular Notices and Deductions, that fo they may be defended both from the Perils of Superstition on one Hand, and from Danger of Schism on the other. Represent the Holy Scripture in the midst of the Faithful, as the Supream Rule of Faith. Inform them how that the Church ought to fubmit her felf to the Scripture: But withal, tell them fweetly, that the Holy Ghost is not wanting, in all Matters necessary to Salvation, to assist the Church, in order rightly to explicate the Scripture. Wherefore the Church is not to be prefer'd to the Scripture, but only the Explication of Scripture, made by the whole Church, to our own Private Explications. This they must be taught to heed well, that fo they be not lifted up. 34. It

34. It might moreover be of great Advantage to propose to those under your Instruction, what they are both to Believe and Practife, in the very Terms which Scripture makes use for that End; which would be a means propably of preventing a World of vain Disputes. But this must be done with all Modesty and Tenderness, that they may not think of themselves hereby more than they are; nor pretend to a more true and clear Understand of Scripture, than that which in reality have. Let them be made to fee that there not more dangerous Rocks than Pride and Presumption in this Case.

35. As for Sermons you must give them a Relist not for the most sine and Rhetorical, but for the most solid and edifying Discourses. Let them be perswaded to avoid censuring and critizing on the Preacher, tho it should happen he might deserve no great Commendation. Teach them how they may draw no little Prosit, even from very ordinary Sermons; and that the being affected with, and resecting on the Text alone, is no small matter to-

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wards influencing a prepared and difposed Mind. Let them know that great Scholars are not always the most Eminent Preachers; and that sometimes even very good Men, after long Study, do not perform great Matters in their Discourses upon the Scripture: Bid them confider that God has given feveral Talents to feveral Persons, to fome more, to fome less; that according to these he will Judge; that we must not require, where He doth not; that they as Men are subject to the same Imperfections as others, to the same Passions, the same Temptations; that lastly, the slighting of Gods Ministers must rebound upon God himself.

36. You must never suffer them to jest at any thing Sacred, let the Temptation to it be never so great. But on the other side, you must kindly instilinto them the highest Respect for God's Name and Word, on all occasions; and convince them of the ridiculous Folly of attempting to be Witty after such a rate, as is now a Day's ordinary to many. Teach them to remark how little Children were antiently torn in pieces by Bears, for mocking at any thing that was

was a Man of God; and be fure most strictly to Caution them against making amock at any thing, that may bear but the Face of Religion, or be any wise related to it; how Contemptible soever the outward Appearance may be, the Danger will not be less, but the greater. Insuse into them a Love and Respect for all that are more immediately dedicated to God's Service: and win them to esteem all the Religious Societies, instituted for the Promoting of Real Holiness and Renewing of the Evangelical Spirit; and to pay them due Honour.

Children betimes to the Representations of Death; to hear it spoken of, without being affrighted; to look on a Cossin, a Shroud, or a Grave that is open, and not to be troubled; and e ven, if it can be safely done, and without exposing them too much to the being seiz'd with a sudden Terrour, to behold the Sick just when they are about to Expire, and also the Dead Bodies when said out. All prudent Methods possible must be taken, early to fortisie them against the Apprehensions and

and Fears, which are fo Common, and which render Life fo very uneafy. There is nothing more Shameful, or more Troublesome, than to see, as you may daily, a great many Persons, and fome of good Sense as well as Piety, who are not yet well able to think on Death without trembling; Nay, some are so superstitious, as to grow palewhen there are Thirteen at the Table, at certain Dreams, at the overturning of a Saltcellar, and the like; the dread of all which imaginary Presages is a gross Relique of Heathenism. Make them fee therefore the Vanity and Ridiculousness of all this. The Women have not the same Occasion as Men, to shew their Courage, they ought nevertheless to be possessed of it. Cowardice is contemptible every where; and every where it hath very mischievous Effects: It is as needful that a Woman know how to refift vain Alarms as a Man; that she be firm and valiant against unforeseen Dangers; that she weep nor too easily; that she be not frightned but for great Matters, and at a furprize; and then too that

that she bear her felf up gallantly, by folid and true Christian Virtue. It is not lawful, in a word, for a Christian of either Sex to be a Coward. Let them be taught that the Soul of Christianity (if one may be allow'd the use the Expression) consists in the Contempt of this Life, and the Love of are fo superflictions, as rogrow patxon ont

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Instructions for the Practical Part of ce therefore the noigilas and Ridicus

Salrcellar, and the like; the dread of

cofness of all this The Women I. The Christian's Rule and Pattern.

HE Principal Thing of all is continually to fet before them Jesus Christ, as the Author and Finither of our Faith, the Ground and Center of all Religion, and our only Hope. And having shew'd them by the former Method, the Divine Authority, and the Excellency of the Gospel, and then establish'd in general, the Principles of our Holy Religion:

gion; You must next proceed to reform both the Judgments and the A. ctions of the Persons whom you instruct, according to the Model of Jefus Christ himself; who took upon him a Mortal Body, for this very End, that he might teach us both to live and to die; by shewing in his Flesh, like to ours, all whatever we are to believe and practife. This is not meanthowever that you ought every Moment to be comparing the Child's Sentiments and Actions with the Life of Christ. This Comparison would be both wearisom, and also indiscreet; but you must habituate Children to look upon his Bleffed Life as their Pattern; and his Word as their Law. Strive to affect them especially with those of his Discourses and Actions which are the most suited and accommodated to their Capacities. If they cannot, for instance, resolve upon any hard Labour; represent Jesus Christ labouring at a hard and mean Trade, till he was thirty years old: If they would be esteemed and commended; fpeak to them of the Reproaches and Cruel

Cruel Mockings which he endured: If they be not able to agree with fuch as are about them; make them to confider the Blessed Jesus conversing with Sinners, and the most abominable Hypocrites: If they shew any Resentment; make haste to represent to them the same Jesus Christ dying on the Cross, even for those who were the Authors of his Death: If they fuffer themselves to be transported with an immodest Joy; paint to them the Sweetness and the Modesty of Jesus, whose Life was so very Grave and Serious. Lastly, make them often to reprefent to themselves, what Jesus Christ would have thought, and what he would have faid of our Converfafations, of our Amusements, and even of our most ferious Businesses, if he had been still visible in the midst of modated to their Capacitie

2. Proceed hereupon to urge, what would our Astonishment be, if he should appear suddenly in the midst of us, then when we are in the most profound Forgetfulness of his Law. "But "is not this, you must add, that "which

" which will happen to every one of " us at our Death, and to the whole " World, when the fecret Hour of "the Day of Judgment shall come? Then you may describe the overturning of the Universe, the Sun darkned, the Stars falling from their places, the Elements melting with fervent Heat, and the Foundation of the Earth shaken. Then address your felf to them after this manner: "With " what Eyes then ought we to be-" hold this Heaven which covers us, " this Earth which bears us, thefe " Houses which we inhabit, and all " these other Objects which here sur-" round us, fince they are all referved " for the Fire? Shew them afterward as in a short lively Representation, the Graves open, the Dead gathering together again the wrecks of their Bodies; Jesus Christ descending in the Clouds with great Majesty; the Book open'd, wherein shall be found written, the most secret thoughts of all Hearts; the Sentence pronounc'd in the Face of all Nations, and of all Ages; the Glory which shall then be discover'd to Crown

Crown the Righteous, as from the King of Glory; the River of Life, and Joy at his Right Hand, the Everlafting Light, the Triumphant Shouts, the uncessant Singing of Praise, and the unutterable Love of Saints and Angels in sweetest Fellowship, and Harmony for ever. Lastly, the Lake of Fire and Brimstone, the Night, the dismal Horrour, the gnashing of Teeth, and the Rage common to Men and Devils, which shall be the Lot of all wicked Souls.

II. Of the Law of God.

fundamentally to explain to them the Ten Commandments: And you must let them see that this is but a Summary, or Abstract of God's Law; and how in the Gospel they may find that more fully and clearly express'd, which is contain'd in the Decalogue, but by remote Consequences only. Let them be well instructed therefore in the Sermon of our Blessed Saviour on the Mount, and in all his Sayings dispersed

fed through the Writings of the Evangelists, which have a more immediate tendency to the forming of the Christian Life. Fail not also to acquaint them early with the holy Admonitions and Instructions which his Apoftles have left us in their Letters: Let them be made to see the great Reason-ableness thereof, and be sweetly invited to treasure up in their Minds, fuch of these, as are like to be of most constant Use. Let them be taught to know what is of strict and positive Obligation to All; and what is only Obligatory to Some, and is principally required under fuch or fuch Circum-Hances of Life. Shew her what is properly to be understood by fuch a particular and limited Injunction, or Counsel; as when St. Paul, for instance, gives his Counsel or Judgment, concerning Virgins; and fuffer not the Children under your Instruction and Care, to deceive and flatter themselves, as is commonly done, by a Distinction which is strain' too far betwixt Counfels and Precepts. Give them to fee that the Law of Christ is a most perfect

fect Law: And how, after having done all that they can, they are still no more than unprofitable Servants. Infinuate into them, what a strict Obligation there is, by virtue of the New Covenant, to all kind of Christian Duties, notwithstanding the Allowance made in it for Humane Frailties and Infirmities; and that confequently, the best Obedience they can perform, is but what they are bound to do; and can have no manner of worth in it, but what it receives merely from the Goodness and Merits of Christ Jesus. Shew them also how the Counsels, or (if you had rather) the Admonitions, were given to facilitate the Precepts, to secure and fortifie us as gainst our own Frailties, to preserve us from the Perils of the Way where in we walk, and to withdraw us from the Brink of the Precipice, from whence the danger of our Falling is so exceeding great, and that, through our own Weight and Proclivity: And lastly, how these become absolute Precepts to them, who in certain Occafions, or Circumstances, cannot ob**ferve**

ferve the Precepts or Commands of universal Obligation without these. Thus for instance, you are to inform them, that all are universally obliged, by the Rule of Christ, to forsake the World, and to deny themselves: But all are not called to Solitude therefore, or to abandon all whatever they have, and to live as the first Christians of Jerusalem did, having all things in Common. If yet there be any that are too fensible of the Love of the World, and of the Snares of Converfation, and are withal inwardly touched by the Grace of God in their Hearts; fuch may, and ought to obey doubtless herein the Divine Call, and accordingly follow the Evangefical Countel, to part with whatfoever they are possessed of, if need be, for the security of their great Interest: without imposing the same upon others, or censuring or condemning any one, for not falling in exactly to their Measures their Measures.

4. Be fure to repeat to them again and again, and make them fensible, that it is the Letter that killeth; but the

the Spirit that maketh alive: That is to fay, that the simple or meer Obfervation of the outward Worship is useless, and even hurtful; if it be not inwardly animated with the Spirit of Love and Religion. Render this Language clear and sensible; deliver your self neatly and familiarly as to this, and make it appear to them that God will be honoured with the Heart, and not with the Lips; and that the Ceremonies of the Church do serve indeed to express our Religion, or to excite it; but that they are by no means to be taken for Religion it felf, which is wholly within, or internal; feeing that God looks after fuch as are Worshippers of him in Spirit and Truth; that he will be loved inwardly, and will be respected of us as if there were only He and our felves in all the World; that he has no need of our Words, or Gestures, or even of our Riches, but that which he defires, is only our Selves; that one ought not only to perform what the Law ordains, but likewise to perform it for the same End for which the Law did ordain it; that only outward

ward Actions, and crying Lord, Lords will never be enough; that if we enter not into the true Sentiments of the Love of God, Renunciation of temporal Things, Contempt of our felves, and Horror for the World, we make Christianity to be nothing more than a cheating Phantasm for our selves and others.

III. Of BAPTISM.

5. Be sure to put Children in mind of the Vow that was made in their Names, when they were initiated into this most Holy Religion: make them remember constantly, as occafion ferves, that they are fworn to renounce the Devil, the World, and the Flesh; and to believe and practice the Christian Religion with all Resolution and Constancy. Infinuate kindly the remembrance of these Promifes and Engagements into their Minds; shewing them withal, the Examples and Maxims of the World ought to be so far from having any Authority over us, that they ought on the contrary

from so odious and so poison'd a Spring: Fear not likewise to rpresent to them, with St. Paul, the Devil reigning in the World, and removing the Hearts of Men by all the violent Passions, Glory and Pleasure. "This Pomp, you must say, is no less of the Dewil vil, than of the World: This is a "Spectacle of Vanity; a Christian ought not to open either Heart or

" Eyes to it.

6. The first Step you must perfwade them to take in Christianity, is a renouncing of all worldly Pomp: Let them therefore plainly fee how they ought to trample under Feet all groundless Contempts, all impious Ralleries, all foolish Scoffings, and even the Violences of the World; fince they are now become Souldiers under the Crofs of Christ: Teach'em to offer up their Senfes and their Passions, with all their Defires, Defigns, Studies and Endeavours, to the honour of their dear Saviour: Make them perceive that all they have will he fafest in his Hands, and how nothing elsewhere can be safe; that for

for whatever they deposite here, they are certain to have an hundred times as much; and ask them whether they would not be contented to fell all they have at this Rate: Ask them whether they were not very much pleas'd with their Babies formerly; whether they do not think themselves now above them; whether they do not now flight them, tho they once thought they never should. They will answer, Yes. What is the reason you may urge, that you continue not still to cry after them? Because I now find I may be happy without them. Was there therefore no real Happiuess in them? None at all. But you thought so once? where therefore was the Happiness you fancied? It was in my Imagination. Then ask them whether they do not fancy now the same Happiness in the Pomps of the World, which they did fmetimes fince in their Babies? Tell them they will come to be as fenfibly convinced of the former, as they already are of the latter: That they will find all the Happiness placed in them to be meerly Imaginary; but that this is not all,

all, for that these are infinitely more dangerous, as to their Consequences; than those Play-things of little Children.

7. This way I would have you take to arm them against the Allurements of the World; And the same Methods will serve likewise to fortifie them against the rest of their Spiritual Encimies. Especially make them consider these Restections before you bring them to Confirmation.

IV. Of Confirmation.

8. In the Order and Duty, of which you must not fail to instruct them after the most easy and familiar way that is possible; so that they may not look upon the same as a Task imposed on them. So soon then as ever they come a little to Years of Discretion, be sure to prepare them after this manner here directed, that they may be brought solemnly to ratisfie and confirm before the Church their part of the Covenant of the Gospel, which was stipulated for them. And since the very first step

step that is made by Baptism in Christianity, is to renounce, as the Devil, so the vain Pomp and Glory of the World, according to what I suppose you have already (that is, even from the beginning) informed them: Labour thoroughly to convince them now, that to turn to the World after this, and follow with the Crowd the Maxims thereof, contrary to that folemn Promise and Engagement made to God, is really no less than a fort of Apostacy, and is to be deem'd no better than Idolatry it felf, as indeed it is. To renounce the Cross of Christ for the Vanities of the World, how much is it better I pray, than in plain Terms to deny Christ, and so to pass over to the Religion of Mahomet? To renounce the Imitation of Christ for the fake of Conformity to the World, what differs it from the Love of Idols? Ask them, what made them, when they were little Children, court after such a rate those little pretty Idols, their Babies? Represent to them the whole World as fold under Idolatry; and the Spirit thereof as a painted Jezebel, decoying

coying and bewitching the Hearts of all that live after the Fashion of it.

9. Particularly then put them in mind of their being marked with the Sign of the Cross in token they should not be ashamed of Christ Crucified, or of Fighting under his Banner till their Lives End: And that they must be Crucified with him, if they would partake of his Refurrection. We are not, God be praifed, you may fay, in the time of Perfecutions, wherein those who would not Renounce the Gospel were put to Death; but the World which can never cease to be the World, that is to say Corrupt, makes continually an indirect Persecution against Piety, lays its Nets to catch it, decries it, mocks at it, and makes the Practice of Religion fo difficult in almost all the Conditions of Life, that in the very midst of Christian Nations, and where Christianity is strengthned by the Sovereign Authority, we are in danger yet of being ashamed of the Name of Jesus Christ, and of the Imitation of his Life.

10. After this it will be high time to speak to them of the most folemn Act of Christian Religion, which is the Holy Communion of Christ's Body and Blood The first Communion ought to be at the time when Children, being come to the use of Reason, appear to have a pretty good Apprehen-fion of their Religion, and to be exempt from all considerable Faults. It is amongst these first Fruits of Faith and Love of God, that Jesus Christ will delight to discover himself in the Graces of Communion: It ought to be a long time expected, I mean you ought to give Children Hopes of it from their earliest Childhood, as of the greatest Good that can be had upon Earth, and a Fore-taste of the Joys of Heaven: I am of the Opinion, you ought to render it as solemn as is possible; that it appear to young Persons, that your Eyes are fixed upon them during this Blessed time, that you esteem them happy, that you take part in their Joy, that you expect from them a Conduct above their Age fit for fo great an Action. But though very much is required to prepare Children for the Communion, I think when they are prepar'd, you cannot be too speedy in preventing them with so precious a Grace, before their Innocence be expos'd to those dangerous Temptations wherein it begins to sade and die away.

V. Of the EUCHARIST.

pose strongly and evidently the great Happiness we have in being Incorporated into Christ, by means of the Holy Eucharist. For that hereby we not only, you may say, dwell with him, and he with us; but also are made One with him, and he with us, by this Incorporation, after a most real and hising manner. In Baptism he makes us his Brethren, in the Eucharist he makes us his Members. And even as he was given by the Incarnation to the whole Humane Nature in general: So in the Eucharist, which is a natural Consequence of the former, He gives himself to every one of the Faithful in

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particular. In the Course of his Myasteries every thing is Real. As really as Christ has partaken of our Nature, so really also does he herein make us to partake of his Nature. Hence to receive the same unworthily, you must tell them, is to render ones self Guilty of the Body and Blood of our Lord: And this is to Eat and Drink our own Judgment, to pretend to seed on his Living Flesh, and not to live by his Spirit. He that eateth me, saith Christ himself, even he shall live by me.

IV. Of the Order of PENITENTS.

12. Set before them the infinite Goodness of God in allowing Grace and Pardon to Penitents, and in ordaining a Method of Reconciliation for such as have fallen; even after they have been made the Children of God, and been Partakers of the Holy Mysteries. But at the same time as you represent to them so great a Fountain of Mercies open'd in Christ Jesus, and so gracious an Authority by him, committed

ted to his Ambassadors and Priests, in compassion to our weak and sinful Nature; you must also let them see what a dreadful thing it is to abuse the Gifts and Graces of God: And endeavour to strike into them a mighty Terrour of offending against so infinite a Love, thus calling to Repentance and Newness of Life; and of rendring of no effect, the Ordinary means by him instituted in his Church for our Restauration and Renovation. As for the Communion of Christ's Body which is the Life, the Force, and the Confolation of the Faithful, there ought to be an ardent Desire in us to be nourished with it, as with Our Daily Bread; and to be both in a continual Longing and Habitual Preparation to feed hereand Habitual Preparation to feed hereupon: But as for the Remedy of Sick
Souls, it is quite otherwise; for we
must wish, to arrive at so perfect an
Health, as every Day to have less and
less need of it. The Need however
will be but too great, after all that is
possible is done: But much worse undoubtedly would it be, if one should
all ones Life go on in a continual and
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fcandalous Circle of Sinning and Repenting, and of Repenting and Sinning, that is, of Sinning in hopes to Repent, and of Repenting in order to Sin again. Let your Charge therefore be thoroughly informed by you, how that Confession will in no wife be available to them, unless it be accompanied with Conversion and real Amendment of Life; fince otherwise the Words of Absolution, how powerful foever they may be according to Christ's Institution, would through our Indisposition be no more than Words; but dreadful Words, which would be our Condemnation before God. For an outward Confession without an inward Change, is fo far from unburthening a Conscience of the load of its Sins, that it but adds to former Sins that of a monftrous Sacrilege.

VII, Of the Visitation of the Sick.

13. Cause the Prayers for the Visitation of the Sick, sespecially those for a Sick Child, for one when there appears small hope of Recovery, and at the Point

Point of Departure, which are powerful and admirable; to be read over deliberately to the Children whom you Educate. Let them be acquainted with the Order of the Church in this matter, and the true Grounds of administring the Holy Communion to the Sick, as a Viaticum, and a Seal of their Membership in Christ's Mystical Body. But then let them know withal, that this is not to be applyed after the manner of a Charm; and that without an Holy Life they ought not to expect to arrive ever at an happy Death; or without being found Faithful to the Graces confer'd on them in the Days of their Health, to be in a Capacity of receiving those which are communicated from Christ, by the Ministry of his Officers in those of their last Sicknesselines suorthnom

VIII. Of Matrimony. IIV

Riches of the Grace of Christ, in not disdaining to apply the Remedy to the very Source of Evil, in sanctifying the fource

fource of our Birth, which is Marriage. Shew them how agreeable it was to make a Mystery of this Union of the Man and the Woman, which might represent that of God with his Creature, and of Christ with his Church. Instruct them also in the Causes for which it was ordained of God; and in the Grounds of its being Twice Bleffed and Sanctified, after an extraordinary manner from Heaven. Make them to confider how and why it was instituted by God, even in Paradise, and honoured so by Christ with his First Miracle. "Say unto them, O " how gracious and wife is GOD, in " having consecrated the state of Ma-" trimony to fuch an excellent My-" stery, that in it is thus signified and represented the Spiritual Marriage, "the Union betwixt Christ and his "Bride, the Church! How expresfive and suitable is this Representation of that most intimate Communion and Union above ! How needful likewife is the Bleffing pronounced, as in the Person of Christ by the Priest's Mouth, and the Solemnization of it with

with Prayer, to moderate the Brutish Passions of Men and Women; to shed abroad Peace and Confolation over all Families, and to transmit Religion, as an Inheritance from Generation to Generation; Whence it must be concluded, that Marriage is, according to its right Institution, a most Holy and most pure State; though not foperfect altogether as Virginity: That it is not rashly, or profanely to be run upon; but that they ought to be Called to it; that they ought not to feek in it, either groß Pleasures, or worldly Pomp: And, lastly, that they ought not to desire, by entring into it, but to form Saints.

IX. Of the Clergy.

Wisdom of the Son of God, who has ordained and established Pastors to represent himself amongst us, to instruct us in his Name, to give us his Body, to reconcile us unto himself after our Fall, to form every Day new Believers, and even new Pastors, and Priests, who

who may conduct us after them, that fo the Church may be preferved throughout all Ageswithout Interruption. Shew them how much they ought to rejoice, that God has given fuch a Commission to them; adding moreover, with what manner of Religious Sentiment they ought to respect his Ministers, and his Anointed. Tell them they are Men of God, and Dispensers of his Mysteries. When therefore there is perceiv'd in these the least Spot which tarnishes the Lustre of their Ministry, we ought to be so far from taking of Pleasure in this, that on the contrary of we should (you must say) grievously mourn and Lament, and withdraw of our Eyes from beholding such a Sight. Nay, it were to be wish'd it could be idn wash'd away, even with our own ods Blood, that so God might not hereby be dishonour'd. Their Doctrine is not have their own; whoever heareth them, has heareth Christ himself; they sit as in his Chair, being ordained the Interpreters of his Holy Love, and when Name, he is ever in the midst of them. Their

Their Authority for the same reason is not their own, but Christ's; and the Seal of the Commission given to them is the Holy Spirit. Their time like it wife is not their own; they ought not therefore to be forced to descend from fo high a Ministry, wherein they ought to give themselves wholly up unto the Word, and unto Prayer, that in the Name and Power of the Eternal High Priest, they may meditate bear twixt God and Men, nor be made to 181 stoop to the Affairs and Concerns of the World. Much less is it permitted to divert the right use of their Revenues, which are the Patrimony of the Poor, and especially dedicated to God, 1110 and to his Service. But the most terrible Disorder of all is, for any to go about to breed up their Relations or old Friends to this most awful Ministry, without any Vocation or Call of God, in the and with views of Temporal Interest.

his Chair, being ordained the Interpreters of his Hayvard to when

they are affembled together and 301 get to explain to young Ladies the Nature

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ture and Necessity of Prayer both Publick and Private, as founded upon their continual want of the Grace of God, according to what has been in the beginning Demonstrated. Shew them that God requires we should Pray for his Grace, not because he is ignorant of our Necessities; but because he would oblige us to acknowledge them; not because he wants to be entreated of us to give it; but because he would excite in us a desire by Prayer to have it. For it is the Humiliation of our Hearts, the Sense of our Misery and Impotence, and the Confidence in his Goodness, and Grace, which he demands of us. The Prayers he would have made to him, confift only in the Intention, and in the Defire: For he has no need at all of our Words. We often, you may fay, repeat a great many Words without praying; and we often pray inwardly, without pronouncing fo much as one Word. Words may nevertheless be very useful; for they excite in us the Thoughts and Sentiments which they Express, if one be attentive to them: Wherefore also Fesus

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Jesus Christ gave us for this End a Form of Prayer. Now, what a comfort is it, say to them, to understend by the Son how his Father will be Prayed to? What force ought there to be in those Petitions, which God himself puts into our Mouths? How will he not grant us that which he has taken care himself to teach us to ask? After this shew them how very plain, and also sublime this Prayer of our Lord is; how very short, and withal full of whatsoever we can expect or desire from Above.

bar7. It is moreover adviseable that you explain to them the publick Service of the Church, and fet before 'em the great Benefit there is in assembling and meeting together in a regular Way, for enjoying his Holy Word and Ordinances. Let them be duly admonish'd, that our God is a God of Order and not of Confusion. And see they be acquainted with fuch Passages of Holy Scripture, as do serve to establish this Order, and the Authority of Superiors over their Subjects of every Rank and Degree. Give them a short infight into the Original of the Fasts and Festi**B**

Festivals observed by the Church. And take care that they be rightly instructed, how they may make the true use hereof, according to the Primitive Institution. This may suffice to have been hinted concerning the Practice of our Holy Religion.

Remarks on Several Faults.

Place of the Care which must be taken to preserve them from several Faults incident to their Sex. For they are bred up ordinarily with a certain Softness and Timorousness, which renders them ever after incapable of a firm and regular Conduct. In the beginning there is a great deal of Affectation, and afterwards a great deal of Habit, in these ill grounded Fears, and those Tears which they bring forth at so cheapa rate. Now the Contempt of such Affectations might serve much to correct them; Vanity having in them so great a part.

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12. It is necessary in like manner to to Repress in them too tender Loves, little Jealousies, excessive Complements, Flatteries, Transports; all this spoils, and uses them to look on whatever is Grave and Serious as too dry and foure. Furthermore it is expedient to try to make them study how to speak in as short and concise a manner as they can. True Wit confifts in retrenching all useless Discourse, and in faying a great deal in a few Words; whereas most Men say little in a great many; they take Eafiness of Speech and Vivacity of Imagination for Wit; they never use themselves to choose their Thoughts; they put them not into any Order with respect to what they are to speak about; they are generally Passionate in almost everything they say, and no wonder if Passion makes them talk a great deal too much. In the mean while nothing very good can ever be expected from a Woman, unless she be brought to consider before she speaks what is to follow next, to Examine well her Thoughts, to explain them after a short and

and easy manner; and that done to be

able to hold her Peace.

3. There is another thing which contributes very much to the long-winded Discourses of most Women; which is, that they are Artificial, and use long Windings and Fetches to come to their Point, as taken much with a little fort of Craftiness and petty Cunning. And how should they not be taken herewith, fince they have been educated to know no better a Prudence. And that this is the first thing that Example and bad Education have taught them?

4. Moreover they have a natural Flexibleness, so as to be able to act any part. Tears cost them nothing; their

Paffions are quick, and their Knowledge exceeding short and limited. Hence it is they neglect nothing where by they think they can fucceed;

and those Means which would not be lik'dby Persons of a more regular Tem-

pee, appear to them both lawful and

good. They hardly ever take the Pains to Examine whether such a

they will have a Dnorderly

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thing is to be Desir'd; but are always

very industrious to Attain it.

5. Besides they are Bashful, and full of false Modesty; which is likewise a Spring of Dissimulation. The means of preventing so great a Mischief as this, is to avoid carefully the putting them on any Necessity for it: And to accustom them to speak frankly and ingeniously what they think, as to all lawful Matters. They should be at liberty to testifie freely their dislike, when they are displeased: They should not be forc'd to appear as if they had a Liking for fome Persons, or for some Books, which in reality they have not.

6. When they shall be so unhappy, as to have got an Habit of disguising their Opinions; the way to let them fee the Folly of it, is to instruct them folidly in the Maxims of true Pru-dence; even as the Means of diverting their Relish from the frivolous Fictions of Romances, is to give them a true taste of useful and delightful Histories. If you allow them not a Regular Curiolity, they will have a Disorderly. one; and if if you do not form their Minds to true Prudence, they will ad-

here to the false, which is Craft.

7. Shew them by Examples, that without Deceitfulness we may be Difcreet, Cautious and Diligent in the lawful Ways of gaining our Point. Tell them that the principal part of Prudence eonsists in speaking little, in confidering the Proportion of the Means to the End, and in being more diffident of our felves than of others; but not in making feigned Discourses, and shifting of Persons. Uprightness of Conduct, and the Universal Reputation of Probity attract more Confidence and Esteem: And consequently at the long run procure more Advantages, even in Temporal Matters, than winding and crooked Methods. How much doth this Judicious Probity distinguish Persons, and render them fit for the greatest Undertakings?

7. But moreover how contemptible is all that which Craft feeks after; for it is either a Trifle that one dare not speak for, or a pernicious Passion. When we wish for that which we ought

we seek for it by the right Ways, and with Moderation. What is there more sweet or more convenient, than to be Sincere, Open-hearted, always Quiet, always at Peace with our selves and others, and having nothing to Fear, or to invent; whereas diffembling Perfons are continually in Agitation, in Remorse, in Danger, and in the deplorable Necessity of covering one

Craft by an Hundred others.

9. And besides, with all this shameful uneasines, Persons of a crastry Temper can never avoid those very Inconveniences which they labour to shun.
Sooner or later they are known for
what they really are. If in some particular Cases they over-reach the greatest part of those they may have to deal
with; yet they cannot do it in the main
Actions of their Life: They are by
one thing or other always found out,
and very commonly they are also
caught by those very Persons they designed to put upon. Some make a
shew of being dazled by them, that
they may see their Tricks the better;
and

and so they believe themselves Esteemed, while they are but Despised. But if they should prove somewhat lucky, at best they are fure to lie under suspicions; they warn Mankind to stand upon their Guard. People will be as much afraid of their Company, as if they had the Plague; and whether the Disease be real or imaginary, there is no Phyfick that will be able to cure it. Upon this you ought to press them to consider, what can be more contrary to the Advantages which a Prudent Love of ones felf ought to feek, than to fee ones felf always fuspected by every one. Discover these things by little and little, according to the Occasions, the Needs, and the Capacity of the Tempers you have to deal with.

Craft proceeds always from a mean and a little Spirit. We are Crafty and Tricking, only when we defire to be conceal'd, either not being such as we ought to be; and designing what we ought not to Design; or else when designing lawful Matters, we take yet

yet unworthy or unlawful Means to to compass them, and this, for want of knowing those that are Worthy and Honourable. Tho' the latter betrays indeed a greater Weakness of Spirit; yet there is the same Littleness of Soul in both of thefe. But nothing is fo much to be pitied as the Profecution of what is lawful by unlawful Courses. Teach Children betimes to observe the Impertinence of any little Crafty Tricks which they fee practis'd, with the Contempt which they defervedly bring on those who commit 'em; and lastly, be sure to make them asham'd of themselves when you catch them in any thing that's like Dissembling. From time to time deprive them of that they love, because they seek to come at it by Crast; and declare they shall have it when they ask plainly: Neither be afraid of bearing with their little Infirmities, but give them the Courage of letting you see them; which else it may be an hard Task to discover. Shame when wrong placed is a very dangerous Mischief. and can vers hardly be cur'd; and, if not taken

taken heed to, will render all the rest

10. Teach them the Folly of those wretched Subtilities and Shifts, whereby fome contrive to have others deceiv'd, in fuch a fort as shall be able to fatisfie their own Consciences that they did not deceive them. There is even greater Baseness and souler Play in these Refinings, than in the very common Cheats: The others make comparative an honest Practice, if one may fo fay, of Craft; but these add hereto a new Difguise to authorize it. Tell your Charge, that God is Truth it felf; that to play thence with Truth in ones Words, is all one as to play with God; that she ought therefore to be strictly punctual and exact in them; and to speak but little, that so nothing may be spoken by her but what is fit, and with respect always had to the Truth.

particular care taken not to imitate those who fondly applaud Children, when they observe them to shew a kind of Wit in some Crass. On the contrary

mending in them these little Tricks as instances of their Wit, that you must rather severely chide them upon all such Occasions, and overthrow all their Artistices, meerly because they are so; that so Experience may leave in them a disgust for those contrivances for the suture. By praising them for such Faults, as the manner is generally, it is not strange if they become at last perswaded, that to be Prudent and to

be Crafty are all one.

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12. But besides this, Curiosity generally fills the Minds of Women; and affords them a large, but empty field of Discourse. It will seldom or never agree with Silence: Those who are commonly defirous of learning a great deal of News, are not resolved to conceal it; and Obloquy infallibly makes the fale of what Imprudence heaps together. Whatever it be, or let it go which way it will, there must needs be some Vent for it. The Minds of curious Persons are like to those Vesfels which are emptied at the same time one thinks to fill them. That which K

which comes in by the Ears, goes out again almost as soon by the Mouth; because Indiscretion, the Mistress both of those who speak and of those who hear lightly, stops not the passage to Lies, either at going out or coming in.

13. This Levity creates a bad Opinion of their Temper, and it gives no very good one of their Consciences: People ordinarily judge of them, that they do not so wholly spend their time in hearing what is vain and superfluous, as not to catch at what is Evil. But especially the Easiness which they shew to believe a Fault or Vice in another, is look'd on as a pretty fure token that they are themselves guilty There are some who hear of the like. with delight all kind of Slanders and Scandals: Who can scarce suffer one to speak advantagiously of any: Who think by blaming all the World to make an Apology for their own Crimes, and to give Authority to their Guilt by the Number of Criminals: When they hear the Vertues of any commended, they have presently the fame Passions as the Ugly have, when the

the Fair are courted in their presence. Represent to the young Ladies the Sensleiness, as well as the Odiousness, of his Humour. Tell them, the Ver-tuous excuse Faults, instead of pub-lishing them: That 'tis the Vicious, on the other fide, who are always pitiless. These think to witness, by their Detestation, how free they are from any knowledge of the like Crime in themselves, which they accuse in others. But Deeds give the Lie to their Words, and this Arrivas Grand the Words; and this Artifice succeeds so very ill, that they are hereby often difcredited, instead of being vindicated. Tell them that the Vertuous of their Sex do much drive Vice out of the World by their Charity; but that Libertines banish Vertue by their Censoriousness. It is hence pretty easie to discover the Lady that is Chaste, from her that would be thought so, but is not. For the latter examines every thing even to the minutest Circumstances: Her own Wickedness serves her for a Pattern to judge Wickedly by. Her Experience, and her own Intrigues, teach her to give bad Interpretations

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the best Matters. Thus Procrie, when she had betray'd her Husband, was continually spying out His Actions; being hardly able to believe him Innocent, wherein she her self was Guilty. The Vicious are always in an Alarm; they seem asraid as if People should abuse their Liberty; and they cann't imagine that a Walk, or a Conversation, should be Innocent. They cannot apprehend why theseshould not do the same that others have done; If they fail, they suppose it to be for lack of Opportunity, not of Inclination.

14. But there are those Ladies not so Open, who use not a little Art in their calumniating: These will not wound but with Gilded Arms: They disguise their Blame or Censure, under the appearance of faint Causes; and if they mention any harm of another, they will seem to do it with a great deal of Unwillingness, and Resuctance. Be careful to break Children of the least tendencies to so dishonourable, so base, and so dangerous a Custom: Make them see that they never can be pertect at it, unless they be first Cowards, Mali-

Malicious, and Hypocrites. Shew them that nothing is more commen-dable than to prevent Error and Vanity in their Judgments concerning of thers; and that nothing will contribute more to the fettling of their own Reputation, than Candour, and Ingenuity in censuring those of whom they way have occasion to discourse. Represent to them, that those who have committed but one Sin, ought not therefore to be called Vicious: That those who have committed many, may perhaps continue in them no longer. The former are corrected; the latter are changed. Tell them further, they can hardly ever have any affurance when they speak of any ones Wickedness, that they are out of Danger of telling a Lie; seeing there is required but a Moment, or even a Thought, to make of a Sinner a Penitent.

15. Flattery seems very opposite to Calumny; but they have a stricter Relation betwixt each other than is imagin'd: You cannot prevent both, but by the same means, that is, inspiring into young Persons a true Generosity.

one attacks us by Poison, the other by Steel; if we consider them well, we shall find that more bear up against Calumny than Flattery; because Self-Love, which fortifies us against Cenfure, weakens us to Flatteries. As widely distant as they appear, they are always most inseparable: There are few Calumniating Tempers which are not likewise given to Fawning and Flattery. Both proceed from Baseness and Cowardife; in as much as it is want of Courage, both not to dare to fpeak freely the Truth, and also not to be able to excuse Faults. Instil into Children of one and the other Sex true Courage, and that will arm them against the most, and most dangerous Miscarriages they are in Danger of falling into man one dress wall side

fancy rodo great a Degree, as thereby to give it. A. A. A. A. Degree, as thereby to give it. X. a. A. A. A. Degree, as thereby to give it. X. a. A. A. A. Degree, as thereby to give it. X. a. A. A. A. Degree, as thereby to give it. X. a. A. A. A. Degree, as thereby the control of the control

Neighbours, who carry this Incon-

World cantot but produce a continual bridge of the Love facility and Ornaments.

BuT you ought to be afraid of nothing so much as of Vanity in young

young Ladies, they have an inborn violent defire of Pleasing. The Ways which lead Men to Authority and to Glory being stop'd up from them; they ftrive to make amends for that Loss in the Charms of Beauty and Converfation. Hence comes their fweet and and infinuating way of talking: Hence comes it also that they aim so much at Beauty, and at all outward Graces; and that they are so passionately in love with Dreffing; an Hood, an end of a Ribban, a Curl of Hair, that is too high or too low, the choice of a Colour, are with them Important Matters of one and the others and the

travagant: The changeable Humour which especially rules amongst us at this Day, with the Imitation of our Neighbours, who carry this Inconstancy to so great a Degree, as thereby to give its Laws to the rest of the World, cannot but produce a continual variety of Fashions. Thus to the Love of Cloaths, there is superadded that of Novelty, which has strange Charms over little Souls. These Two Follies

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put togethery overthrow all Distinction of Conditions, and diffurb all the Rules of Manners. No longer than there is a Rule kept up for Habits, and for Funniture alfo of Houses, can there be vanyo effectual Bounds fet, which shall be fit for every one's Condition For while the House or Table of private Persons, is not left in the Power of Publick Authority to Regulate; every one chuses according to his Money, according to his Ambition and his Vanity: And this is fo true, that the most considerable Nation which ever made Laws to regulate Expences in Eating, who were the Old Romans, could never bring them to be strictly observ'd, when once they had corrupted their Manners, by in-

3. This Pomp ruins Families, and the Ruine of Families draws after it. Corruption of Manners. On the one hand, it excites in Persons of a mean Birth the Passion of getting a great Fortune, it prostitutes them to all Measures that may help them quickly to take up an Estate: On the other

hand,

hand, Persons of Quality sinding themselves dipt without recovery, do committhings which are horribly mean and
low, to maintain their Expence; whereby they insensibly extinguish Honour,
Faith, Probity, and good Nature, even amongst the nearest Relations.

4. All these Mischiess proceed from the Authority which Vain Women have of deciding concerning Fashions: They laugh at all those who are willing to preserve the Gravity, and the Simplicity of the Ancient Manners.

oully to make your felf therefore ferioully to make your Daughter underfrand how much Honour, which comes from a good Conduct and a true Capacity, is preferrable to that which is taken from the Hair or the Drefs. Strive to give her a good Relish of these Matters; but be not importunate. Its event sentimed to small said

Thoughts from a vain Affectation of outward Beauty, by drawing her to a Confideration of the inward. It is not to be wondred at, if the Appetites of Young Ladies carry them to that,

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in which Nature is so liberal to them: Therefore you must be very Tender on this Head. You must have a care of letting your Discourses concerning it smell too much of Philosophy, lest they believe you not. Beauty has fo sensible Effects in those who have it, and fo manifest Charms on the roughest Natures; that it will be very difficult, if not improper, to make them believe that there is nothing at all in it to be regarded. If you Preach to them a little at any rime, you must take heed not to go against the Grain of Nature. Whenever that is done, they disbelieve you strait, or else de-spair. The chiefest thing is, to give Young Persons true Notious of Nature, and to shew them how Religion improves and betters it: How it makes use of every thing, and turns it to its End; how it teaches us neither to defpise on the one hand, nor to abuses on the other, any of the Presents which we receive from Heaven: That Temporal Bleffings do not hinder those that are Eternal: What great Wisdom it is to make those instrumental to thefe

these, and the Excellencies of the Body subservient to those of the Soul. Lastly, that Christianity is that which most beautisties its Professors; and that it is the highest Exaltation of Nature, and of right Reason.

fpeaking against, and the Danger of speaking for Beauty. It is a natural Splendour, in it self lovely, which hath the Power of ravishing the Soul with the Eyes. If a lovely Body shronds a more lovely Soul, the Loveliness of the latter will send forth more powerful Charms to commend Piety, and to ravish the Vicious into Admiration of it, which to them appears so captivating.

8. Vertue and Beauty united together, have great Advantages above Vertue alone, when it appears in a homely Dress. But this latter, as it gives not so much Lustre, so it hath sewer Temptations. Beauty without the former, is such a Vanity, as can no where else be parallel'd. Let them see, how much it is in their power to turn a Blessing into the greatest Curse

to Humane Nature sand how cafe and matter it is by fuffering themselves to be complemented into Angels, to fink down into Devils Commend the Beauty of the Mind to them, but decry not too much that of the Body. Those who worship, and those who despise it, are both alike to be blam'd; for refering too much, or too little to this Gift of God. Those who have received this Present must keep it charily, and attribute whatever Worth there is in it, to the Bounty of the Beflower. There is small danger in themfelves, or others, of referring too little to it: But the greatest care is hardly enough to guard them from the other Extream. It is faid of the Judges at Athens, who were fo Celebrated over all the World for their Justice, that by a Woman they lost the Name of Uncorrupt; because believing her Innocent, after they had feen her, they could not judge her Guilty: Another Lady, as fam'd for her Eloquence, as she was for her Beauty, had by her Pleading won the Cause, till the bare Presence of this Charming Creature serv'd for

for an Apology. Nothing more cheats, and imposes on the Judgment, that Beauty; and the Handforn have, by shewing themselves, more than once gain'd the Cause. But the Victory after all confilts more in the Imagination, than in Reality. The more Victorious Beauty is, it is the more expoled to be Conquer'd. That is not eafily guarded which many love, and there is no great Security in the Possession of a thing to which all the World afpires. Towns are often befieg'd fo long and attack'd in fo many Places, that at last they surrender. Handsom Women the more they Conquer, have fomany more Beliegers; they are more in danger, they are expos'd to more attacks, and in more Places. No small measure of Courage and Prudence is sufficient to guard this Cittadel that has so many Assailants. These, all the while they call themselves Captives, fludy to make Reprifals: They bring feeming Triumphs, to give folid Difgraces.

9. Thus you ought to perswade those under your Care, that nothing

is more hazardous, or more deceitful than folitary Beauty. Assure them, that it deceives more the Person who possesses it, than those who are dazled with it; that it disturbs, that it inebriates the Soul; that one may be a more sottish Idolater of her own Person, than the most passionate Lovers can be of the Persons whom they adore. There is also at the best but a very little number of Years between a Beautiful Wowan, and her that is not.

10. Beauty can't be hurtful, if it ferve at least to marry a Daughter advantagiously. But how will it serve to this, unless it be upheld by Merit and Vertue; the can expect no other than a young Fop for her Husband, with whom she is certain to be most unhappy: Ifher Wisdom and Modesty make her not feek for one among Men of regular Tempers, and fuch as are fensible of solid Qualities. Make her likewise observe, that Persons who feek, or receive, all their Glory from their Beauty, become presently ridi-culous; that they arrive without perceiving it at an Age wherein their Beauty

Beauty fades; and that they are still charm'd with themselves, tho' the World is so far from being so, that it is disgusted at them: That lastly, it is as unreasonable and absurd to rely merely on Beauty, as with the Barbarous and Savage Nations it is, to place all Merit in the Strength of Body.

11. From Beauty we come next to Dressing. The true Graces depend not on a vain and affected Dress. It is true none are to be blam'd for feeking Neatness, Proportion and Decency, in the Habits necessary for covering their Bodies. But after all, these Stuffs which cover us, and which may be made both convenient, and handsome, can never be the Ornaments that give a true Beauty. Convince her of this by letting her fee that the true Ornament of a Christian Lady, cannot be the Outward Adorning, or putting on of Apparel, but must be the hidden Dress of the Heart, which is in the fight of God and his Angels of great price.

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young Ladies the Noble Simplicity
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which appears in the Statues, and in the other Figures which remain of the Greek and Roman Women. Where they would see how Hair negligently tied behind, and Draperies full, and carelelly hanging are agreeable and Majestick. It would be well also, if they heard Painters discourse, and others who have an exquisite relish of Antiquity. And the' amongst us this advice may feem to be ufelefs, as who have very little of that part of the Old Roman Greatness preserved here; yet there are so many and so excellent Prints to be found, that one may form as true an Idea of that piece of Majesty, which is fo visibly to be feen in these Remains of Antiquity, as if we lived even in Rome it felfamex H 107 bootings

little elevated above the Prejudice of Fashions, they would presently have a great Contempt for their affected Curlings and Frizlings which are so remote from the natural Hair, and for Habits of a too fashionable Figure. I am satisfied that it is not however at all to be desired they should take up,

an Antick Outlide; it would be an extravagant thing to defire it: But yet they might, without any fingularity, take the relish of this Simplicity in Habits, which is so Noble, so Gracious, so Comely. and besides so proper for Christian Manners. Thus conforming themselves to the present Custom, they would understand at least what they ought to think of this Old Custom. They would hereby learn to satisfie the Mode, as a troublesome Slavery; and then would only allow to that they could not refuse it.

betimes, that Vanity and Lightness of Spirit, which causes the Inconstancy of Modes. It's a thing hardly to be understood, for Example, why they cover the Head with I know not how many Hoods heaped up one above another; the true Graces always follow, never

torture Nature. 101

it aims always at what is perfect, and never finds it; at least it will not stop there, should it even find it. It would be reasonable if it chang'd, only that

it might change no more after having found Perfection, both for Convenience and Comliness: But to change for the take of Changing, is it not to feek rather Inconstancy and Irregularity, than true Neatness and Decorum? Commonly there is nought but Fancy and Caprice in the Modes; the Women claim the Right of deciding them, there are none but they who are to be believ'd concerning them. Thus Women of the most fickle Tempers, and who withal have the leaft Understanding, draw others after them; they neither choose, nor give over, any thing by Rule; it's sufficient a thing well invented has continued but a good while Alamode, to make it that it ought not to be so any longer; and that another never fo ridiculous, with the Title of Novelty, should take its place, and be admir'd.

16. After having laid this Ground, shew them the Rules of Christian Modesty; "We learn (you must say) by "our Holy Religion, that Man is born in the corruption of Sin, his

" Body being infected with a conta-

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" gious Disease, is an inexhaustible " Spring of Temptation to his Soul. " Jesus Christ teaches us to place all " our Vertue in the Fear and Diffi-" dence of our own felves, and in the " renunciation of the World, to fol-" low Him. Would you hazard your " own Soul, and that of your Neigh-" bour, for the fake of a foalish Va-" nity? If you would not, then be " afraid of the Nakedness of the Neck, " and of all other Immodesties; for " tho' these Faults should be commit-" ted without any evil Paffion, it is " at least a Vanity, that is, an im-" moderate Desire of Pleasing. Will " this Vanity justifie before God and " Man so contagious a Behaviour? " Agrees this blind Defire of Pleafing " to a Christian Soul, which ought to "look on whatever diverts us from " the Love of the Creator, and from " the contempt of Creatures, as Ido-" latry? But, when you feek to Pleafe, " what is there hereby pretended? Is " it not to excite the Passions of Men? "You have the Government of these, " to keep them from going too far; " ought

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" ought not therefore all the Effects " to be imputed to you? And do

" they not always exceed too far, if "they be but once a little kindled?

You prepare a fubril and deadly Poi-

fon, you pour it on all the Specta-"tors, and yet you believe your felf

"Innocent. Add here the Examples of those Women whom their Mode. fly has render'd commendable, and of those on the other side whom their Im-

modefly has flain'ded yllauniston liw

17. But especially, permit not any thing in the outside of your Daughters, which exceeds their Rank and Condition. Severely, yet discreetly, reprehend all their idle Fancies: Shew them what danger they are exposed to, and how they make themselves but despised by wise Persons, by for getting themselves. I to do an nomino

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'acity; as many pealing Turns, as much eatinets of Speaking, cas flie defires or can be

ARHO: fince all these Qualities will be common to her, with a great min-

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to be imputed to you? And do

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fon, you pour it on all the Spectio. 1. Hat which remains next, is to teach young Ladies to beware of the Reputation of being Wird n; for if you take not Care hereof when they have any Vivacity, they will continually be intriguing, will be forward to speak of every thing, and be criticizing on Matters beyond their Capacity, while they affect to be troublesome by their Niceness. A Maid ought not to speak but for Necessity; not then but with an Air of Doubt and Deference; fhe ought nor likewife to speak of things which are above the common reach of Young Women, tho the her self may perhaps be instructed inthem; yea tho' she have as much Memory, as much Vivacity, as many pleasing Turns, as much easiness of Speaking, as she desires, or can be with'd for; fince all these Qualities will be common to her, with a great num-

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ber of Women, otherwise of little Sense, and very Contemptible. But she ought to have an exact and regular Behaviour, an even and orderly Temper, a just and upright Sense, to know how and when to hold her Peace, and to manage every thing prudently which comes in her way: This so rare a Quality will distinguish her from the rest of her Sex.

2. This you shall recommend to her, as one of the greatest Beauties and Ornaments of a young Lady. You may tell her that it is a Qualification more necessary to her by far than what is call'd Wit; and that it is that which will give her no small Authority and Respect. Let her see, that without this, all other good Qualities and Accomplishments are without true Ornament and good Order, as scatater'd Flowers, which are consusedly carried about with the Wind.

3. Make her to fee how with Difcretion and a prudent Management, the very Vicious do fometimes preserve a good Name: While for want of it, the most Vertuous do often lose theirs;

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and that too by means of some little Excursions of Wit, which ought therefore diligently to be guarded against. In this, as in all other Cases wherein Conduct is needful; there's a certain Confiderateness which examines all the Circumstances of a Design, or Undertaking, exceedingly preferable before that false Delicacy, which some of her Sex are fo strongly ravish'd with. Let her also be taught that those ordinarily, who would appear Prudent, are not fo: That the best Wits are obliged to hide the Springs of their Behaviour, left others should be afraid of dealing with them in any Confidence; that Wisdom is a Treasure, which is maintain'd best while it is hidden; as the Sepulchral Lamp of the Antients, which lasted so long light as it was under Ground, and was extinguish'd as soon as it took Air.

C. C.

4. As for Delicacy and Affectation of a Critical Taste of things, it must be express by shewing her, that the good Relish, or Discernment, consists in accommodating our selves to Affairs according as they are more or less

Useful.

Useful. Nothing is really estimable but good Sense and Vertue: Both of which make Disgust and Niceness to be regarded, not as laudable Delicacies, but rather as Weaknesses either of a Diseased Constitution, or an Infirm Soul.

5. Seeing we must live in the World with the dull, as well as with the witty, and be concern'd in Businesses which are not always fo delicate; Reafon, which is the only true Delicacy, confifts in being Cross with those who are Cross, as well as in being Delicate with those that are Delicate. A Temper which relishes Neatness, or Delicacy; but which knows how to raise it felf above it, when there is need to betake one's felf to more folid Matters, is for certain infinitely superior to that of those Ladies, who make every thing uneafy to themselves, by their Diftaftful and Critical Humours.

CHAP. XII.

Housewifery and Neatness.

ticularly of those Matters wherein a married Lady ought to be instructed, and what her Employments are. She is charg'd with the Education of her Chidren; that is, of the Boys till such an Age, of the Daughters till they are married; with the Government of the Servants, with their Manners, and their Service; with the Particular or Domestick Expences, and with doing every thing frugally and honourably; and sometimes with Farming, and with Receiving the Estate.

2. The Knowledge of Women, like that of Men, ought to be limited with Relation to their Duties. The difference of their Employments, ought tomake that of their Studies. The Infruction therefore of Ladies, must be bounded with Relation to the things mention'd. But a curious Woman

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will imagine perhaps, that this is to fet too narrow Bounds to her Curio-fity: She is deceived: It is, that she knows neither the Importance, nor the Extent of the Matters, wherewith I propose to have her instructed.

3. What a discerning Judgment is there necessary for her, by which to understand the Nature and the Genius of every one of her Children, to find out the manner of behaving her felf with them, that is most proper to discover their Humour, their Propenfion, their Talent; thereby to pre-vent rifing Passions, to instil into them good Maxims, and to cure their Errors? What Prudence ought the to have, to acquire, and preserve Authority over them, without losing Friendship and Confidence? But has she not need too of observing, and knowing thorowly the Persons whom she places about them? Without doubt, a Mother of a Family ought therefore to be fully instructed in Religion, and to have an Understanding which is Ripe, Stay'd, Industrious, and Experienced for Government. 4. Can

4. Can it be doubted that Women are charg'd with all these Cares, seeing they naturally fall upon them, even during the Life of their Husbands, who are busied Abroad: They relate to them still more nearly, if they become Widows; and some think St. Paul fo fixes their Salvation in general, to the Education of their Children, as to assure them, that it is by that they shall be Saved to the manner of beyed ad llast

5. I explain not here all that Women ought to know for the Education, of their Children, because this Hint will be fufficient alone, to make them perceive the Extent of that Knowledge which they ought to have. But to pro-

ceed :

6. To this Government, join Housekeeping: The most part of Women of Quality neglect it as a mean Employment, which is fit only for Peafants or Farmers, or at best for an Housekeeper, or some Woman of Business. Especially the Women bred up in Softness, Abundance and Laziness, are unconcern'd at, and disdainful of all that falls under that Name. They put

Country working Life, and that of the wild Indians in America. If you speak to them of the Price of Corn, of the Tilling of Lands, of the different Natures of Estates, of the raising of Rents, of the other Rights of Lordship, of the best manner of managing Farms, or of settling of Receivers; they believe you intend to reduce them to Employments quite unworthy of them.

7. It's yet only through meer Ignorance, that this Art of House-keeping and Governing of Families is so despised. The Old Greeks and Romans, who were so skilful, and so refined, did yet Instruct themselves in it with great Care: The greatest Men amongst them made, on their own Experiences in this Art, Books which we have still to this Day: And wherein they have not omitted to handle every particular of Agriculture. It is known, how their Conquerors distant of the Plough, going off from Triumph. This is so different from our

our Manners at this Day, that it would not be believ'd, were there but in History any pretence to doubt of it. But is it not more natural, than to think on either defending, or enlarging one's Country, to cultivate it peaceably? To what serves Victory, unless to gather the Fruits of Peace?

8. After all, Solidity of Understanding consists in endeavouring to be
exactly instructed about the Manner
wherewith those things are done,
which are the Foundations of Human
Life; all the greatest Affairs turn upon
this. The Strength and Felicity of
a State, consists not in having a great
many Provinces badly cultivated, but
in drawing, from the Land which is
possessed whatever may be needful toward the easy maintaining of a Numerous People.

o. There is necessary, doubtless, a Genius much more Elevated, and more Extended, to be Instructed in all the Arts which have respect to House-keeping, and to be in a Condition of ordering a whole Family, which is a little Republick, well; than to Play,

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to Discourse on the Fashions, or to be taken up with the littie Graces of Conversation. It's a very contemptible fort of Temper, to aim at nothing beyond Speaking well: There are generally seen Women, whose Conversation truly is full of solid Maxims; and who only for want of having applied themselves, and been serious betimes, have nothing but what is frivolous in their Behaviour: Thus they can speak admirably, but are vastly short, whenever they proceed to Act.

fite Fault. Women run a risque of being extream in every thing; it's good to accustom them from their very Childhood, to have something under their Government and Managery, to keep Accompts, to see the manner of the Market as to every thing that is bought, and to understand how every thing belonging to a Family should be made fit for use: But you must also have a care, lest House-keeping in them turn not to Avarice; shew them particularly all the Ridiculousnesses and Absurdities of this Pas-

Passion. Bid them take heed, Avarice gains but a little, while it difhonours a great deal; therefore a reason-able Person ought not to seek any thing in a frugal and laborious Life, but only to avoid the Scandal and the Injustice which attenda Prodigal and a Ruinous one. Needless Expences hence are not to be retrench'd, but with a delign to put one in a condition of performing more liberally, those which either Decency, Friendship, or Charity may inspire. 'em moreover, it is often great Gain, to know how to lose when it is fit; and that it is good Order, not Sordid Sparing, which brings in the great Profits. Fail not to represent to em the gross Mistakes of such Women, who are intent upon saving an Inch of Candle, while they suffer themselves to be cheated by a Steward in the main of their Estate.

House-keeping: Accustom them not to suffer any thing nasty, or misplaced; but that they mark strictly the least disorder in an House: Make

also to observe, that nothing contributes more to Housewifery and Neatness, than to keep constantly every thing in its place. This Rule appears as nothing; yet it goes very far, if exactly kept. Have you need of any thing, you lose not a Minutes time in seeking of it; there is no Trouble, or Dispute, or Consusion, when there is need of it; but you need of it. need of it; but you presently lay your Hand upon it, and when you have done with it, you immediately put it again into its place, whence you took it. Good Order is certainly one of the greatest parts of Neatness; nothing more pleases the Eyes, than to see this exact Disposition. Besides, the Place which is given to each thing, being that which most agrees to it, not only for handsomness and pleasure of the Eyes, but also for its preservation; it is seldomer us'd than it would be otherwise, is not so ordinarily spoil'd by any accident, and is more neatly kept. To these Advantages, add that also of taking by this Habit from Servants, those of Idleness and Confusion. And it is more fure than a little

tle thing, both to render their Service quick and easie, and to take away from our selves the Temptation of turning frequently impatient at the Letts, which come from the things to mif-

plac'd, as to be hardly found.

12. But at the same time let them be fure to avoid the Excess of Finery and Neatness; which is Niceness. Neatness when it is moderated, is a Virtue; but when one follows in it too much one's own Humour, it is turn'd into Littleness of Spirit. A just Understanding always rejects excessive Delicacy; it treats little Matters, as' little; and is not at all hurt with them. Laugh therefore before Children at the little Baubles and Fooleries, which fo strangely do bewitch fome Ladies, and insensibly cause them so many useless Expences. Accustom them to a plain and easily practicable Neatness. Shew them the best way of making and doing things; but shew them rather how tomake shift without 'em. Tell them, that it's a fign of a mean and low Genius, to be uneafy for a Pottage not well season'd, for a Curtain

tain not well plaited as it should, For a Furbelo, for an Hood, or for a Chair not of the exact Fashion.

13. It is doubtless the token of a much better Temper, to be voluntarily and studiously Gross; than to be Delicate about Matters of fo fmall importance. This evil Delicacy, if not repress'd in Women who have Wit, is still more dangerous in Company, than all the rest: Almost all Persons, will be to them insipid, or troublsome. The least desect of Politeness, appears to them a Monster. They are always fcornful, and nauseating. You must times, that there is nothing fo injudicious or abfurd, as to judge superfici-ally of a Person by his External Manners; instead of thorowly examining his Soul, his Notions of Things, and his useful Qualifications. Make them see, by feveral Instances, that a Country-Man of a gross, or (if you will have it) of a ridiculous Air, with his unfeasonable and course Compliments, if he have but a good honest Heart, and a regular Understanding, is more

to be esteem'd than a Courtier; who under the most accomplish'd Politerness, hides an ungrareful, unjust, and treacherous Heart, which is capable of all manner of Dissimulations and Basenesses. And that a plain Country Dame, that is without Guile, how uncourtly soever, is more to be valu'd a thousand times, than the most nice Lady at Court, under whose Lips is the Poison of Deceit and Flattery. Add, that there is always Weakness in the Persons who have a great propension to Dissike and Squeamishness.

Conversation is so Bad, but that something of Good may be drawn from them. However, we ought to chuse the Best, when it is free to chuse; and when it is not, we have wherewith to comfort our selves, if we be reduced to it; since we may speak to them about what they Know. Ingenious Persons, by observing this, may always draw good Instructions, even from those of an indifferent Understanding. But let us come to the other things, wherein a Young Lady

is to be infiructed, to fit her for use ful Conversation in the World, and for the worthy Acquittal of her felf in her Station, whatever it may be set yet be seen to
them, or elfe of being a perpetual Plague, boring them and our felf. 2. It's needful likewide, to be able

Other Duties and Accomplishments, of

HERE is an Art in being Serv'd, which is not small: There must be Servants chosen by her, who have both Honesty and Religion. The Duties particular to their Places, are to be understood by her; as likewife the Time, and the Pains that must be allowed for each thing; the Manner of doing it well, and the Expence which it necessarily requires. It will be very absurd, for Instance, to chide an Officer or a Servant, if you would have him or her, fooner do any thing than it's possible to be done; or if you know not pretty near the Price and Quantity of the feveral Ingredients or Materials, which are neceffary for that you would have to be made.

made of So that if pour have not some little Infight into the Duties, Employments and Offices of your Domestick Servants, you are certainly in danger, either of being continually cheated by them, or else of being a perpetual Plague, both to them and your felf.

2. It's needful likewise, to be able to understand their Humours, to mapage their Tempers, and after the most Christian manner to order this little Republick; which is too commonly very unruly and tumultuous. There is for this, doubtless, need of Authority: For the less Reasonable any are, it is still more necessary they should be restrain'd by Fear. But as they are Christians, who are your Brethren and Sifters in Jusus CHRIST, and whom you ought to respect as his Members, you are obliged not to make use of Authority, but then only, when Persuasion fails of its End. wow

3. Strive therefore to make your felf beloved by your Family, without any base Familiarities: Enter not into near Conversation with them; but also be not asraid of speaking to them

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pretty often with Affection, and with-out Haughtiness, concerning their own Wants and Necessities. And that they may be affur'd to find in you both Counfel and Compassion; do not use sharp Reprehensions to them for their Failings; neither appear surpriz'd or discourag'd at them, as long as you have hopes that they will not be incorrigible: Make them to understand Reason roundly and gently: Bear with them now and then, for their Service, if not well done; that so in cold Blood you may be able to con-vince them, that you fpeak not to them out of Pettishness or Impatience; and that you do it not fo much for your own Service, as for their Intereft. It will not be easie to accustom young Persons of Quality, to this gentle and charitable Behaviour: For Impatience, and Heat of Youth, joined with the false Idea which is given them of their Birth, makes them refoect Servants almost like Horses; they believe themselves of another Nature than Foot-Men, they suppose them made for the convenience of their

their Masters; nor can the Lady think her self of the same Mold with her Woman.

4. Shew them how very contrary these Maxims are, both to Modesty toward our Selves, and to Humanity toward our Neighbours. Make them to understand, that Men, or Women, are not made to be waited upon; that it is a Brutish Error to believe, there are some born to flatter the Sloth and Pride of others; that Services, being fet up against the natural Equality of our Kind, for the fake of Order and Convenience, must be sweeten'd as much as is possible; that Masters and Mistresses, who are better Educated than their Servants, being themfelves full of Faults, it must not be expected by them, that Servants who have wanted both those Instructions and good Examples, should be without any; and lastly, if Servants be spoil'd in serving ill, that which is commonly call'd ferving well, doth generally more spoil the Master, or the Mistress: For this Easiness of being humour'd in every thing, and waited waited on with all Niceness, doth but serve to weaken the Soul, and to render it more eager and passionate after the least Conveniences; so as wholly to give it self at last up to its

fond and extravagant Defires.

5. For this Domestick Government nothing is better than to use a Daughter betimes to it; give her something to order her felf, on condition she give you an Account. This Confidence will Charm her; for Youth feels incredible Pleafure, when they are trufted at first, and admitted into any serious Business. There a Remarkable Instance of this in Queen Margaret: This Princess relates in her Memoirs, that the most sensible. Pleasure that she ever had in her whole Life, was to fee the Queen her Mother begin to speak to her while she was yet very young, as to a staid Person: She felt her self transported with the Joy of being admitted into the Confidence of the Queen, and of her Brother the Duke of Anjou, and of being made acquainted with the Secrets of State, when the had known hitherto nothing more than Children's Play. 6. You

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6. You must suffer a young Woman sw to commit some Faults in such Essays; and you must even Sacrifice fomething to or her Instruction. Make her afterward to observe calmly what ought to have been done, or faid, that fo the might not have avoided the Inconveniences whereinto she fell: Give her an account of your past Observations, and be not at all afraid of telling her of Faults like to hers which you committed your self in your Youth: Hereby you will instil Confidence into her; without which, Education is turned into a heap of Formalities.

7. Teach her to Read, and Write correctly. It is shameful, but ordinary, to see Gentlewomen, who have both Wit and Politeness, not able yet to pronounce well what they read; they either hesitate, or else chant as it were in reading; whereas they ought to pronounce with a plain and natural Tone, fuch as is also firm and uniform. They are still more grosly deficient in Orthography, or in Spelling right, and in the manner of forming or connecting Letters in Writing. Accustom her

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then from the first to make her Lines strait, and to have her Character near

and legible.

8. It would also be requisite for her to understand a little the Grammar of her Native Language; by which it is not meant she should be taught by Rule, as Boys are Latin: Use her only with Affectation, not to take one Tenfe for another; to express her self in proper Terms, to explain clearly her Thoughts, with order, and after a Thus will fhort and concife manner. you put her into a Method, by which The may teach her own Children afterwards to speak well, and truly, without any formal Study. It is well known that in old Rome, Sempronia the Mother of the Gracchi contributed very much to the forming of the Eloquence of her Sons, who became afterwards so great Men.

9. She ought also to understand the Four first great Rules of Arithmetick; you may make good use of 'em, in teaching her thereby to keep your Accompts. This is indeed a troublesome Employment to a great many; but an habit from

her Childhood, join'd with the Easiness of keeping readily, by the help of these Rules, all sorts of Accompts, tho'never so intricate, will very much diminish this dislike. Now 'tis sufficiently known how much Exactness of Accompts conduces to the good Order in Families.

10. It would not be amis also, if the Ladies knew but somewhat of the principal Rules of Ordinary Justice; as for instance, the difference there is between a Testament and a Donation, what a Contract is, a Substitution, a Partition of Coheirs, or the like; also the principal Rules of the Laws, and Customs of the Country where they live, which render thefe Acts valid; what it is to have a Propriety in any thing, and what it is to bein Common; what Goods are accounted Moveable, and what Fixt; what the Personal, and what the Real Estate is: If they marry, hereupon will turn all their chief Affairs.

them how uncapable they are of diving into the Difficulties and Nice-

ties of Law; that the Law it self, by the weakness of the Capacities of Men, is full of Obscurities and doubtful Rules; how it varies, and even some-times contradicts it self; that all that depends on a Jury, let it be never so clear in it self, may become uncer-ain, according as they please to bring in their Verdict. That what lies in the Breast of a Judge, is yet more uncertain; as depending on his Inte-grity and Incorruption, as well as his Ability. That the Delays of the ve-ry best Causes, are often ruinous; and ry best Causes, are often ruinous, and insupportable. Shew them the Hurry and Buffle in the Courts of the Law; represent to them the Fury and Madness of the Chicanery of the Gentlemen of the Robe; set before them all that Agitation and Confusion which this raises in the Spirits of the Parties concern'd; ler them be made to see the pernicious Windings, and the many Subtilities and Quirks in the Procedure of a Cause, the immense Charges that it frequently draws along with it, the Covetousness and Miserableness of those who Plead; and the Industry of

of Attorneys, Solicitors and Clerks, to enrich themselves, howsoever they empoverish by it their Clients. Add moreover, the Ways and Means by which a Cause becometh Bad, that is really in it self Good; how the Want of Form may sometimes prove as dangerous, if not more dangerous, than the Want of Right; the Oppositions of the Rules of one Court to those of another Court; the Different (not to fay Contrary) Maxims by which they go; the Writs of Error, Removals, Supersedings, and Reversing too of Sentences Juridically past; how your Cause is Gain'd, if brought into Westminster-Hall; how the same being carried into the Chancery is Lost; and how the Decree of the latter may be render'd Null, if ever it comes before the Parliament. Forget not the Conflicts of Jurisdiction with Jurisdiction; or to convince them of the Danger they may be in, even of waiting several Years upon Councel, only to know Where, and How, they ought to begin to Plead. In the last place, remark to them the Difference that is fre-

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frequently found, betwixt Council and Council, Judge and Judge; or betwixt the Council and the Bench; and how in the Consult they may carry their Cause, and in the Decree be oblig'd to Damages. Which Considerations will be of use, to hinder Women from being greedy of going to Law, and of giving themselves blindly up to fuch Counfellors who are Enemies to all Accommodations; when they are Widows, or otherwife Mistresses of their own Estate. They may do well to hear their Lawyers, but not to deliver themselves over to them. It is necessary for them to be distrustful in the Causes, which these would have them to undertake; they ought to confult discreet and experienced Men, fuch as are most attentive and inclined to the Advantages of an Accommodation; and lastly, to be perfuaded that the chief Prudence in Causes, is to foresee the Inconveniences, and to know how to s, according med biovs

states, have need to be also somewhat instructed

instructed in the Duties and Rights of the Lords of the Manor. Tell them therefore what may be done for hindring Abuses, Violences, Wranglings, and Tricks, which are fo ordinary in the Country. Add to this, the Informing them in the Means of fetting up little Schools for the benefit of poor Children; with Societies, or Meetings of Charity, for the Relief of the Poor and Sick. Shew them also the Trade, or Manufacture, which may be brought into some Countries to enrich them, by which Multitudes may be deliver'd out of wretched Poverty but especially, how there may be procur'd to the People, the best Opportunities of a folid Instruction, and true Christian Polity and Government. All which, would require too large a Difcourse, to be here particularly insisted tes of an Accommodation;

13. After these Instructions, which are to hold the first Rank, I believe it would not be quite useless, to allow young Ladies, according to their Leifure, and their Capacity, the reading of some select Profane Authors, that have

have nothing dangerous in them for the Passions. This likewise is the Means to give them a distaste of most Plays and Romances: Give them therefore into their Hands Greek and Roman Histories, in the best Translations; they will fee in them wonderful Infrances of Courage, of Faithful nels, of Generolity, and of the great Contempt of their own private Advantage, whenever the Publick was in the Balance. Let them not be ignorant of the History of Britain, which hath also some very great Instances of Brave (no less than of Bad) Actions; that hardly any thing in Antiquity will be found to exceed: Those Illustrious Patterns which have been set by their own Nation, and by Persons too of their own Sex, will be apt more strongly to influence them. You may join also, the History of the Neighbour Countries, and the Relations of Remote Parts, which are judiciously written. But chiefly will they meet with in the Lives of great and brave Persons, an Entertainment both Pleafant and Instructive. All which will ferve

ferve to enlarge their Souls, and to elevate them to Great and Noble Thoughts; provided that Vanity and

Affectation be always avoided.

14. But yet Vanity is not in such a manner to be avoided by them, as that they should be perfuaded to believe either themselves Uncapable, or this altogether Useless. For Reading is necessary, more or less, for all Genlewomen, whatever Measure of Understanding they may have; since it adds a Lustre to those that have Eminent Parts, and takes off a great deal of the Imperfection of those who have but Indifferent: It renders these Supportable, but the others Admirable: It shews many things, which Reason alone could never discover: It makes us have more Solidity in our Thoughts, and more Sweetness in our Discourses: Lastly, it Finisheth what Nature doth but Begin. I would have you especially shew them the Folly of those, who think good Wits may appear without Study, as good Faces without Ornament. For, on the contrary, you must tell them, that Stomachs which have

have the greatest Heat, have the most need of Aliment; for that the maintaining of this, is a Sign of an exact Faculty of Digestion; which demonstrates the Healthfulness of the Constitution. That those whose Parts distinguish them from others the most fenfibly, have still the most need of Reading, to acquire Politeness, and help their Inventions; especially to temper that Heat, which can never be lucky, but by Chance, when alone and unaffifted. By this also is learnt what is most Excellent for practifing the Rules of Conversation, and for preventing of Mistakes even in that kind.

together, are absolutely necessary to make a sound Understanding, and an agreeable Temper: The one affords Matter for our Discourse, the other gives a Method for the explaining it. Histories, as they bring the greatest Stock, so there is no difficulty to understand them. Most of the other Parts of Learning have their Terms, which are not easily intelligible. Yet it is a very extravagant Opinion, to think

think that Reason speaks not all Languages, and that any part of Learning may not be express'd as well in English, as in Greek and Latin. What need is there of affecting Obscurity in our Difcourses, or in our Writings; as if. Clearness render'd Learning less Wenerable, or Darkness added any thing to their Ornament and Lustre; or that the force of Reason was inseparable from the roughness of Terms? It diminishes, in my opinion, no more their Price, to tear the Veil which hides them; than it doth the value of Gold, to draw it out of the Bowels of the Earth, to have it refined, and used in Commerce. I bas gathand

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g to hink not to be adapted to the Understanding of Women, or least not to fall within the Bounds of what concerns their Duty, yet Moral Philosophy is upon both Accounts to be studied by them. There are three Sciences of the greatest importance to Human Nature, Physick, Law, and Morality; for Health, Commerce, and Manners. For the Study of the two former, there are M 2 Schools

Schools erected; but the last is almost universally neglected. Yet if People liv'd according to its Rules, the others would be needless: If the Laws of Temperance and right Reason were follow'd, there would not be that Complaint as there is, either of the Bitterness of Potions, or of the Charges of Law-Suits. There would be fewer Diseases, and sewer People ruin'd in their Estates. This Art knows how to cure, and to command: It has Laws and Remedies, it has Punishments and Rewards. If the other Parts of Philosophy gave a Mouth to Reason, this gives not that only, but Hands too. It is the true School of Wisdom; it was the fole Study of the Ancient Philosophers. There was but one of the Seven, who bore the Title of Wife, who ever regarded any thing but the Philosophy of Manners. Ladies, who in their Childhood may have herein laid a good Foundation, will be able with a great deal of Satisfaction and Delight (no less Entertaining, than Instructive) to their Children, to read Discourses upon the Chief Good, upon the Principles OIM

ples of Human Actions, upon the Natures and Springs of Vertues and Vices, upon the Passions, and upon Laws,

Natural, Divine, and Humane.

17. Languages are next to be consider'd. It is commonly believ'd in Frame, that a Lady that would be well bred, must learn Italian and Spanish; as with us; Frenchat least. I fee nothing of less Benefit than this Study, unless it be where the Lady is obliged to it on account of Business; or else of Attendance on some Spanish, or Italian, [or French] Princess; as the Queens, of the House of Austria and Medicis in France, or those of Bourbon and Esté in England: For the use that is made hereof among the Ladies, is generally but to trifle away their precious Hours, in the most Fashionable Way of Impertinence, and altogether Unfruitful Conversation: Or to read at Home dangerous Books, and fuch as are capable of increasing, not diminishing the Faults of Women. So there is often more to be loft, than gain'd by this Study; great Caution thence ought to be, to put Good Books M 3 into

into their Hands. Some, and those the farthest in the World from all Pedantry, think it would not be unreafonable for this End, to have them learn a little Latin. For which, there may be a great deal more Reason in those Countries, where this is look'd on as the Language of the Church; it being an inestimable Fruit and Confolation, fay they, to understand the Words of the Divine Service, whereat one is obliged to attend fo often. Yet doubtless, every where the Advantages of it are not finall, if but accompanied with Humility, and feafon'd with Prudence: But not to infift on those, in this place, which relate either to a Civil, or an Ecclesiastical Account; fuch Ladies as feek chiefly after the Beauties of Discourse, will find them here much more perfect, and more folid than in others; wherein there appears a certain Sport of Wit, and Vivacity of Imagination, without Rule. But then I would have none of this Sex, but those who are of a firm Judgment, and of modest Behaviour, to learn it, who might be able to take

worth; might renounce all vain Curiosity, might conceal that which they know, and might seek nothing hereby, but their own Improvement.

but with great Choice, the reading of Works of Eloquence and Poetry; if I faw they had any Relish for them, and that their Judgment were solid enough to be confined within the true use of these Matters: But I should then be assaid of consounding quick and spiteful Imaginations too much; and I would have a strict Sobriety go throughout every Line. As son every thing that gives a Sense of Love, the more it is polished and wrapt up, so much the more dangerous it appears to me.

of the like Cautions: All these Arts are very much of a Kind; they all require a quick and working Fancy, and much the same Relish. As for Musick, it is well known, that the Ancients believed nothing to be more pernicious to a well-regulated 5.226,

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than to fuffer an effeminate Melody to be introduced into it. It enervates Men, and renders their Souls foft and voluptuous. Languishing and Paffionate Tunes are only pleasant, because the Soul gives her felf up to the Charms of the Senses, so far as to be wearied with her felf: Wherefore at Sparta, the Magistrates broke all the Instruments of Musick, whose Harmony was too foft and delicious: And this was one of their most important Policies. Plato, in like manner, feverely rejects all the fofrer Airs of the Asiatick Musick; with much greater Reason the Christians, who ought never to feek Pleasure for Pleasure's fake, ought furely to have an Aversion for these poison'd Allurements.

20. Poetry and Musick, if we retrench from them, whatever tends not the true End, may be very usefully employ'd to excite in the Soul, lively and sublime Notions of Vertue. How many Poetical Works have we of Scripture, which according to all Appearances, were sung by the Hebrews. Songs were the first Monuments,

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which preserv'd more distinctly, be-fore Writings, the Tradition of Divine Things among Men. We have feen how powerful Mufick was among the Heathens, to raise up their Souls above the vulgar Opinions of things. The Church thought, The could not better comfort and advance her Children, than by finging the Praises of God. These Arts, therefore ought not to be rejected, which the Spirit of God Himfelf hath confecrated. Mulick and Poetry, fo they be but Christian, would be the greatest of all Helps, to disrelish all Profane Pleasures. We must not tarry too long, to make a young Lady, who is very fensible of fuch Impressions, perceive that there are Charms to be found in Musick, without departing from Divine Subjects. If she have a Voice and Genius for the Beauties of Musick, do not hope to keep her always in Ignorance of 'em: The Prohibition, will but increase the Passion; you had better give an orderly Course to this Torrent, than undertake to stop it. brenging nere the Mit Monumer

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21. Painting, in like manner, turns either to Good, or Evil: It is also peculiarly to be allow'd to Noble Women, if there be a Genius for it in 'em; without it, their Works can hardly be well manag'd. I know indeed, these might be reduc'd to Plain-Work, which would not require any Art; but then in the Defign, which it feems to me every one ought to have, of possessing as well the Mind as the Hands of Women of Quality, at the same time; I could wish they would make such Works, wherein Art and Industry should feason the Labour with some Delight and Pleasure. Now such Employments can't have any true Beauty, if the Knowledge of the Rules of Drawing do not guide them. Hence it is, that almost every thing which is feen now in Silks, in Stuffs, in Laces, in Embroideries, is ill designed, all is confus'd, without Art, without Pro-These things pass for fine, portion. because they cost a great deal of La-bour to those who make 'em; their Lustre dazzles those who see them afar off, or who do not understand 'em. The

The Ladies too have hereupon Rules after their Mode; which who over would go to dispute, must be thought to be very Phantastical: They might nevertheless, without disficulty, be undeceived, by consulting the Principles of Painting; and hereby might put themselves into a Method of making, with an indifferent Expense and great Pleasure, Works of a very noble Variety, and of a Beauty, which would be far above the irregular Caprices of the common Fashions.

and to despite Idleness. Let them consider, how the Primitive Christians, of whatever Condition or Quality they were, wrought with their own Hands; and this not to pass away their Time, but to make of Labour, a serious, a continued, and a profitable Employment. The Natural Order that is in the World; the Penance imposed on the first Adam, and in him, on all his Posterity; the Fruits and Advantages of Labour and Industry, in both Sexes alike; but above all, the Precept, and the Example, of the Second Adam,

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our Bleffed Saviour, do oblige us to a Laborious Life, that is, every one in our feveral Way and Order. The Mind of Man never ceaseth to act; and if you give it not Good Matter, it will be busied in that which is Ill: When it wants necessary, it strives by all fort of ways to amuse it self with useless things. This, as it is most dangerous, so is it the most ordinary Cheat of the Enemy: He takes from us the Occasions of employing our Time, by prefenting ways of losing it. This Idleness has two constant Companions, Irrefolution and Inconstancy. The Ladies who are infected with it, no fooner have a Defign, but they prefently change it: They lay a great many Foundations, but they never finish the Building: They fay not, I desire; but, I could desire; they deliberate, but never resolve. Their Motion is not Progressives but Circular: They advance no more, than the Person who walks in a Labyrinth. And how should there be any Progress in the Labours of those that have no Aim, and propose nothing but to fpend Time : They care to.

care not what becomes of it, fo it be past away. Some perhaps, workda little; but they do this to divert themfelves: They overturn in this the Order of Nature, by which they are to rest a little, that they may work much They on the contrary take much rest, that they may work a little. It is not enough to fay, that Work is necessary to avoid Wearisomness; it ought to be chiefly for avoiding Sin, or preventing the Temptations which lead us to Sin. Religion speaks after quite another manner. It is true, it forbids us not to use Recreation; but it requires also, that it should not be excessive. God gives Life to no body, to employ it uselesly: Whether he treats us as Mercenaries, or as Children, he requires always that we should work; seeing he works himfelf. We have to animate us, both his Command, and his Pattern. It is herein that we imitate him as a Father, when we serve him as a Master. None are dispensed with from this Law, either upon the Advantages of Nature, or of Fortune: Ladies, even

of the First Quality, are not exempt, whatever they may fancy, from this Defordater the Lartons winnoissildo

23. In the Education of a Daughter, there ought to be consider'd as her Quality, fo also the Places where she is in all probability like to pass her Life, and the Profession which she is most likely to embrace. Take heed lest she conceive Hopes above her Fortune and Condition. There's hardly any Person, who has not felt the Smart of entertaining extravagant Hopes. That which might have made us happy, if we could have rested there, has nothing that is pleafant, when we once look up to an higher State. If she is to live in the Country, let her be brought up bebetimes to the Businesses which she is likely to find there; and let her not taste of the Amusements of the Town: Shew her the Advantages, of a plain and easy Life. If she be of an indifferent Condition, and is to live in the Town, let her not fee the Persons of the Court. This Correspondence, would give her a ridiculous and dispro-Vol 16/10 porportionate Air. Confine her within the Bounds of her Condition; and fet before her the Persons who have fueceeded in it the best, as Patterns which the should imitate. Form her Mind to those Things, which she ought to do during her Life: Teach her the Oeconomy and Management of a Citizen's House; the Cares which she must have for the Revenues of the Country, or for the Rents and Houses of the Town; that which respects the Education of Children; and, in short, all the other Occupations of Affairs, or Commerce, whereinto you forefee she must enter, when she shall be Married: ou dod sano awained was

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I OREOVER, it is greatly necessary, in the Education of Ladies, next to the Provision for their Better Part, by Cultivating, and Fortifying the Mind against the many

many Diseases thereof, which they are incident to, either from their Age, Constitution, Sex, or Quality; to take a prudent Care for fecuring, as much as possible, the Body in Health, and diverting those Evils with which it is threaten'd, or even actually feiz'd. A young Lady, bred up in Softness, and accustom'd to mind only her own Ease, is for certain a most despicable fort of Animal; destroys her own Constitution, let it be never fo Good; and is fure to make her felf Wretched and Calamitous; the constant Attendants of her Ladiship, being a large Train of Mischies and Maladies, the Genuine Offspring of fuch a Life, whereof the Black-List is at large describ'd by the Sons of Asculapius. She must be instructed, how all these sprang up from One Root of Disobedience to the Divine Command; how by these none is (or can be) made Miserable, but by being Guilty; how the most part of them are by Ourselves, beyond and above the common Course of Nature, violently brought upon our own Heads, by the Means of Intemperance or

or Imprudence, of Sloth or Passion, of Melancholy, or Anxiety about Temporals, and the like: How the Wisdom of God doth nevertheless order all these for Good; and dispose even of our very Follies, so as to make us Wiser; and of our Faults, to make us Better: How she ought to consider the Divine Chastisement, together with her Sin; and how he loves to chasten every Son and Daughter whom he receives, even as it were by their own Hands: How therefore she ought to fuffer patiently her Condition in a frail Mortal Body; to take all, as from the Hands of her Heavenly Father; any to be ready to die with Christ, that she may enter into his Joy, and pass from this Terrestrial Prison into his Kingdom, where her Angel is already continually beholding His Face: How she ought not however, in Sickness, to be altogether negligent; but first, to Pray unto the Lord, that he may make her again whole, and re-flore her to her Friends, if it may be his good Pleasure: And so to wait in Faith and Patience, upon the Success

of the Means, which are administred in his Fear, by a skilful and honest Physician, even such an one as the Lord bath created; that is, one sitted

by Nature, as well as Study.

2. Be sure to observe diligently her Natural Constitution; and teach her how she may her self prove it, according to the Advice of the Wife Siracides, and fee what is Evil for it, and give not that untoit. Follow Nature; observe what best suits with her, as to Food or Exercise, and give her of that. To follow the same Course, without Distinction, with all Children, is certainly most preposterous, and hurtful to Health. And hence a Wife Governess, as well as Parent, will be always studying the Child's Inclinations, Difpositions, Sympathies and Aversions; and making a discreet Use of all these, both as to Body and Mind. For, as the same Hebrew Philosopher argues, All things are not profitable for all; neither has every Constitution pleasure in every thing. Whence in the Knowledge of what is profitable and agreeable, and what is hurtful and disagreeable TOSO

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able to the Child's Nature; doth the chief Art consist of preserving and securing her Bodily Health: So that there will be little occasion for the Physician, or Apothecary, if this one Thing be but heeded as it ought.

3. Sweetly also infinuate into her, that it is Want of Virtue and Courage, that we have so often need of Physick. It is a Shame, you may say, for young Ladies to have so many Distempers, as is common to those who lead an Idle and Soft Life; for good Manners produce Health. Industry and good Exercise fortifie the Parts, and promote a free, and just Digestion; but a lazy Indifference, and want of Exercise, enfeeble the Body, hinder the due Secretions, disorder the whole Machine, and thereby breed a Multitude of Diseases, such as arise from Crudities and Indigestion. Wherefore, for the fake even of their Health, let Children be instructed in the Rules of Virtue, and discreetly taught how to bring under their Passions and Appetites to Reason, and to accustom themselves betimes to Womanly Labours, prudently intermixt with both innocent

cent and useful Diversions. Shew them, in the meekness of Wisdom, how destructive to the whole Animal Oeconomy, the Neglect of a good Regimen, and of a few easie Rules, is for the most part; and of what high Advantages a Wise and Virtuous Conduct may be, with respect to what are called by Physicians the Non-Naturals; as, Meat and Drink, Air and Water, Sleep and Watching, Exercise and Rest, with the Assections and Passions of the Mind, as well as the grosser and baser Pleasures of the Body.

or disorderly Eating and Sleeping of many Ladies, as changes into mortal Poisons the Aliments design'd for the Preservation of Life. Pleasures, taken without Moderation, do more abridge the Days of Persons of the best Rank, than the Remedies they take do prolong them. The Poor, you may tell them, are seldomer sick for want of Nourishment, than the Rich become so for having too much; the Aliments which slatter too much the

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Palate, and incline to eat beyond what Nature requires, do poison instead of nourishing. For Variety of Meats, as well as Excess, according to the Observation of the wise Son of Sirach, bringeth Sickness, and Surfeiting will turn into Choler and Crudities; and introduce therewith, into the Human Body, a Multitude of Distempers, whereby many are cut off before they have finish'd half their Days. Since by Surfeiting, in Kind, or Quantity, have many perished; but he that taketh heed to this prolongeth his Life: In order then to the Prolongation of Life, if that be at all desirable, this is the first and most necessary Caution.

5. Childrens and young Persons Food for this end, should be Simple and without Art: They should not at one Meal be permitted to seed on diverse forts of Meat and Drinks, and especially that are of an Heterogeneous Qualtity. They must be taught that every thing the nearer it is to Unity, is so much the more Durable and Persect: Let them know that Nature is simple and always the same, delight-

ing in Constancy and in simple Nutriments; and that every Change without good and real Cause is dangerous: Let em not accustom themselves to Meats and Drinks which formerly they have not been us'd to, unless prescribed for itheir Healths fake by some learned and expert Physician: Make em to consider, that Nature doth all things leifurely and gradually, that so her Motion may be Convenient and Ufe. ful; and teach 'em how much it is their Concernment herein to imitate Nature, that they may affift her Prefervation: But at the same time be fure to oblige them to Order, and to that right Expedition which proceeds from this Order; and hereupon fail not to inculcate into 'em that golden Saying, with the Ground thereof; my Child hear me, and dispise me not, for at the last thou shalt find as I told thee. In all thy Works be Expeditious, (that is, dispatch them in the best manner, and with as little of time as is possible) so shall there no Sickness come unto thee. For as much as the chief Preservation of Health is to do every thing Seafonably, and

and in the best Order and Manner, according to Nature, both as to Food, Exercise and Business, whether of Body or Mind. You ought likewise to take Care that they be betime enur'd to Hardships, yet without forcing their Constitution, that they may attain a lively active Vigour of Body and a fprightly Strength, fuch as may be able to bear Heat and Cold, with all the viciffitudes of Weather. Nothing is generally more injurious to young Gentlewomen, and destructive of their Health, than the indulging of a too great Delicacy and Tenderness. The old Roman Ladies, in the Education of their Children, I mean before the Asiatick Luxury was introduced, were more worthy herein of Praise, than we at this Day, who are at fuch a world of Pains to pervert the right and natural Order, as well as of Expences too. A clean and flender Diet, frequent and moderate Labour, with Ablutions and Bathings in cold Water, and the feldom use of Sensual Pleasures, were the Methods heretofore of arriving at a strong and healthful Old Age.

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This was known to Massinissa the Numidian King, and to Valerius Corvinus, by which they retain'd a Sound Mind in a Sound Body to the Age of about an Hundred Years: And in this was the Physick of Socrates made to confift; and conformable to it was the antient Method of the Colleges of the Prophets amongst the Jews, living in humble Cottages near the Banks of the River Jordan, according to the Prescriptions of their Pre sidents or Fathers; by which they are faid to have enjoy'd a perfect undiffurbed Health, with Serenity of Mind, and the Benefit of Divine Communications. Also according to this Model, not only the ancient Hermits and Cenobites in the Primitive Church arriv'd to so vast an Age, without extinguishing the Vigour of their natural Balfam; but also great Ladies and Princesses, even in the latter Ages, have found by Experience the very great Advantages of this way of Living, when providentially call'd to it, above that of the Court. Young Ladies may find Instances enough of this, if they

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be but at never so little pains to seek them. You cannot do better than to set before them some Examples of both ways of Living, and especially such as may come near their own Knowledge and Observation.

6. You will do well to acquaint, them with, yea even inculcate into them, some Aphorisms of Health, transmitted down from the ancient Days by an almost universal Tradition: As he that will eat much, let him eat. little: Neither eat nor drink prefently after Exercise: Be not too violent at Exercise, nor continue it too long, but defift with Refreshment: Sound Sleep cometh with moderate Eating: He rifeth early, and his Wits are with him: The Pain of Watching and Choler, and Pangs of the Belly are with the Unsatiable: Be not insatiable in any dainty thing, lest thou offend against thy own Life, as well as against all good Breeding: Intend your Exercise gradually, and abate it so likewise: And others of the same Kind, which may be extracted from the Sapiential Books of the Holy Scripture, from the Rules

Rules of the most experienc'd Physicians Ancient and Modern, and confirm'd by daily Observation. You are to caution them mightily against the too early use of Wine, or other strong Liquors, under the pertext of some indisposition of Body, as the want of Appetite, Indigestion, the Cholick, or the like; as which, by these fair Pretences, does ruine Thousands, by hindring the due Preparation of the Chyle, and introducing a violent præternatural Motion of the Blood and Animal Spirits. You must admonish them to eat deliberately, and to chew well all that they eat, that the falival Menstruum may promote a due natural Fermentation, or Resolution of what is receiv'd. Be not too greedy upon Meats, faith Wisdom; for a little well digested and assimilated, is vastly better than all the Superfluity which an ruly Appetite may crave after. With which also agrees crave after. these Maxims, that are deliver'd by the very same Master, viz. When thou fettest among many reach not thine Hand out first of all: Also, Leave off first, for Manners sake; and be not un-

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reasonable Creature, those things which are set before thee; and be not voracious: And lastly, a very little is sufficient for one that is well-bred; therefore he setcheth not his Wind short upon his Bed; nor lieth Pussing and Blow-

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7. The Gymnastick Physick of the Ancients, or their approved Rules and Observations concerning Exercise, in relation to Health, however it may be generally more appropriated to the other Sex; yet ought not to be flighted fo altogether as it is by this; especially of those that account themselves of better Quality, than the rest; since twill appear to be so very much their Interest, upon but a little Experience and Observation in this matter, to apply themselves to the Study of it more carefully. Let them be diligently then inform'd and convinc'd of the Advantages of mild and gentle Exercise, of moderate and orderly Labour, and of the due bending and unbending of the Faculties both of Body and Mind; and instructed how the right use of proper

Exercises; as Walking, Riding, Dance ing, Singing, and so forth; ventilates the Blood, expands the Pores, opens Obstructions, vivisies and exhilerates the Spirits, rarifies and plumps the Flesh, helps the regular Motion and Secretion of all the Fluids of the Body, strengthens and corroborates all the folid Parts, promotes all the Animal and Natural Operations, frees Nature from abundance of Impediments, and Clogs; and casts off what is not reducible to Aliment, either by sensible or insensible Evacuation. And whereas the Obstruction of due Transpiration, which is generally but little heeded, is as destructive as all other ill Government, in the generating both of Acute and Chronick Diseases: There is no-thing for certain which more contri-butes to the removal hereof, and to the promoting of a regular Secretion, and consequently Assimilation, than Exercise discreetly managed and order'd according to the Rules of Nature. all Children and young Persons, it is of the first consequence that this be well heeded; and a Physician's Advice some times,

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matter only, may be better worth a Fee, than a long Prescription according to Art, or than even Many of them; and will abundantly more serve the

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8. It is true, (you may tell them) that the Skill of the Physician shall lift up his Head, if he be truly the Disciple of God and Nature; and that in the fight of great Persons he deserves to be had in Admiration. For as the Lord hath created Medicines out of the Earth, and given Men Skill, that He might be honoured in his marvellous Works; so he that is wife will not abhor them, since it would be a Reslection even on God himself. Because with such aoth He [not Man] heal the Sick and Infirm, and taketh away their Pains. But generally the Remedies themselves, according to the ordinary and fashionable Practice, (in which this Confideration is almost or altogether laid aside) are true Evils that ruine Nature; and whereof one ought not to make use but in pressing Necessities. The greatest Remedy, which is always harmless, and

and always fit and profitable to be used, is Sobriety, Cleanness, Temperance in all Pleasures, Tranquillity of Spirit, Exercise of Body; hereby the Blood is sweeten'd and temper'd, and the superfluous Humours are dissipated.

9. 'Tis fit also that young Ladies be timely and wifely caution'd against the Dangers of Health, arising either from Passion, or Imagination; which are neither few, nor small. For without the Womanish Passions were indulged, we should not have the Bills of Mortality so crouded as they are, with a dire Eift of Distempers, which have hence either their Origine or Increase, or both. And without Imagination were too often predominant both in Maids and Women; neither one nor the other would complain of one half of the Ails, which make both their Days and their Nights uneafy. Wherefore seeing that the Imagination is productive of positive and real Effects, when it is inflam'd and heightned, as by common Observation is Notorious; nothing in the World can be more reafonable than to Watch narrowly against

gainst the Inlet of it, by which Death it self, with the whole Train of Corporeal and Spiritual Diseases, had its first admittance into Nature. And fince this Sex stands now, so naturally expos'd to it beyond the other, and Youth too beyond Age, the greatest Art and Prudence is to fortify the Reafon, and debilitate the Imagination in young Ladies; as this latter may abide in its due Subordination and Subjection, without being permitted to fally forth, so long as the former is unconsulted. This would be the way to prevent a number of Evils that spring from an inflam'd Phant'fy, which are pernicious both to Body and Mind; and to establish in a found sprightly Body Clearness and Serenity of Soul.

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fore seeing that the Imagination of Governesses of Governesses of the contraction of the

Foresee that this Model of Education may yet pass with a great many Persons only for a Chimerical N. 4. Pro-

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Project. There must be, say they, a Judg. ment, a Patience, and a Talent very extraordinary for executing the fame. Where then are the Governesses capable of understanding it? much more where are those that can follow it? But if these consider attentively, how when a Model is undertaken concerning the Best way of Education that can be given to Children, 'tis not enough to give an Impersect one; can they take it ill, that the most perfect is herein am'd at? It is true every one may not be able to go into the Practice, as far as our Thoughts go, when there is nothing to stop'em on the Paper. But grant us this, even the one can't arrive at Perfection in this Work, it will not be useless to have known it: And to be obliged to attend to it, is for certain, the best means of approaching to it. Besides this Essay supposes not such an accomplishe Nature and extraordinary Genius in Children, with a concourfe of all the most happy Circumstances, to compose a persect Education: On the contrary, I endeavour to give Remedies for evil for depraved Nau tures · Chile

Disappointments in Education, and I have recourse to the simplest Methods of redressing whatever either in whole, or in part, there is need of

2. It is true, there will not be found. in this little Book, wherewith to make a neglected and ill-guided Education to fucceed: But is this to be wonder'd at? Is it not the Best that can be wished, to give such plain Rules as whose exact Practice makes a folid Educati on? I confess that there may be, and is, done daily for Children, a greatdeal less than what I here propose; but then also tis seen but too much, how Youth fuffers through these Negligences. The way which I here present, how? ever long it appears, is yet the shortest, feeing it leads directly whither we are togo: The other Way, which is that of Fear, and of a superficial Management of their Temper, however Thore it appear, is too long; for we hardly ever arrive thereby to the only true Endo of Education, which is, to influence their Minds, and to inspire them with the fincere Love of Vertue The most Chil-

Children who are led by this latter way, are then to begin anew, when their Education seems to be almost ended: And after they have past the first Years of their Appearance in the World, in committing Faults that are often irreparable; it is necessary that Experience, with their own Refleations, should make them find out all the Maxims which this wracking and fuperficial Education was not able to instil into them. It ought likewise to be observ'd, that these first Pains which we would have taken for Children, and which unexperien'd Persons look on as overburdenfome and impracticable; are both free from the most tiresome and irksome Dissiculties of the other Method, and do take also away the Obstacles, which become unsurmountable in the Aftercourse of a less exact and ruder Education.

3. Lastly, consider that for the executing this Project of Education, the concern is not so much for doing things which require a great Talent, as for avoiding gross Faults, which we have partiparticularly marked. It is only often advised, not to press Children against the Grain; to be Assiduous about them, and observe them diligently; to inspire them with Considence; to answer them freely, clearly, and sensibly, to the little Questions they put; to permit their Nature to act, the better to know it; and to redress them with Patience, when they are deceiv'd, or docommit any Fault.

that a good Education can be under the Conduct of a bad Governess: It is doubtless, sufficient to give such Rules, as to make it succeed by the care of one, but of ordinary Qualifications. Now to expect from such an ordinary Person, that she should have at least a tolerable good Sense, a tractable Humour, and a true Fear of God, is not I think, to require too much.

5. The Governess will not find, in this present Essay, any thing that is subtle and abstracted: Nay, tho she should not understand it all, she will conceive the Main of it; and this will suffice. Make her read it several

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times over; take the pains of reading it also together with her; give hero leave of stopping you, and questioning you about what she understands not, or of which the feels not her felf fully enough perfuaded; afterward put her upon the Practice. And according as you fee her lofe the View of the Rules in this Writing, which she shall have agreed to follow; speak to her in private, and bring her gently to remark the fame. This Application may be at first somewhat painful to you: But if you are the Father or H Mother of the Child, tis your essential and indispensable Duty. Besides, as you will not long have any great Difficulties hereupon; for the Governess, if she be but willing, and have tolerable Sense, shall learn more of it in one Month, by her Practice, with the help of your Advice, than she could have otherwise done, by long Rea-fonings and Discourses. In a little while she will learn to go of her own self, without need of further prompting. You will have also this Advantage tage for your eafe, that she will find, in

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in this little Piece, the principal Dif-courses, which she ought to make to Children upon the most important Points, already made and form d for her; fo that she'll have little more to do than to follow them. Thus the I have before her Eyes, in this final Effay, a Collection of the Conversations which the ought to have at times with the Child, about the Matters which are the most difficult to be understood. It is a kind of practical Education, which will lead her as it were by the Hand, The whole Method and Praclice of Education may hence, without any great difficulty, be drawn forth: But for this, you may further also very profitably make use of an Historical Catechism, after the manner that has been already hinted: Make the Governess, whom you have a mind to teach, read it oftentimes over.
But since it must after all be acknowledged, that Persons even of anordinary Talent for this, to whom I confine my self, are not common.
And that there is a necessity to have an Instrument proper for Education; feeing

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feeing the plainest things are never done of themselves, and are done always ill by those of cross and perverse Tempers. Therefore you will do well to chuse out, either in your own Family, or amongst your Friends, some Woman, whom upon the exactest enquiry you take to be capable of being thus form'd. Endeavour to form her betimes for this Employment; and keep her some time near you to try her, before you trust her with so precious a Treasure. But Five or Six Governesses form'd after this Manner, would be capable of forming in a little time a great Number of others. There would be perhaps disapointment in some of them; but out of this Number there would be always enough to make amends; and we should not be put to that extream Perplexity as we generally are now a-days.

6. However, tho' the difficulty of finding proper Governesses be great, it must be confess'd that there is a greater Obstacle still behind which is the Irregularity of the Parents; all the rest is useless, if they will not concur them-

felves.

selves in this Labour. Now the Foundation of all is, that they give their Children none but upright Maxims and edifying Examples. There is generally in great Families feen nought but Confusion, But Change, but Hurry, but a great company of Servants, have many Humours. A difmal School this for Children. A Mother often who passes her time in Gaming, at the Play-house, or in indecent Conversations, very gravely complains she is not! able to find a Governess capable of breeding up her Daughters. But what Education can be good for Daughters in the fight of fuch a Mother? There are not lacking fome too, who themselves carry their Children to Plays and other Diversions; which can't fail of disgusting them for a serious and busie Life, in which these very Parents would however engage them. Thus they mix Poison with wholesome Food. They fpeak not but of Wisdom, but they accustom the volatile Imagination of Children to the violent Commotions of passionate Representations. and of effeminate Mulick; after which the

give them a relish for the Passions, and make them look on innocent Pleasures as insipid: After this they still defire to have Education succeed with them; but they imagine it dull and sowre, unless it have this mixture of Good and Evil. This is to think to get the Honour of seeking a good Education for their Daughter; without being at all willing to take the Pains, or to submit to the most necessary Rule, for the obtaining it.

The CONCLUSION.

Let us conclude with the Pourtraiture which the wife Man makes of a Vertuous Woman: Her Price, says he, Is like to that which cometh from afar, even from the ends of the Earth: The Heart of her Husband doth safely trust in her; she never lacketh the Spoils which he bringeth back from his Victories; all the Days of her Life she doth him Good, and never doth him Evil: She seeketh Wool and Flax, she worketh

"cunningly with her Hands, full of "Wisdom; laden asia Merchants " Ship, the bringeth from afar her s " Provisions; she rifeth in the Night, " and diffributeth Food to her Do-" mesticks, and a Portion to her Mai-" deus; she considereth a Field, and " buyeth it with her Labour; with " the Fruit of her Hands, the plan-" teth a Vineyard; she girdeth her " Loins with strength, she hardneth " her Arms; she hath tasted and hath " feen how her Merchandize is use-" ful, therefore her Light is not put " out all Night; her Hand is enured to hard Labours, and her Fingers " hold the Distaff; she openeth her Hand to bim who is in Want, she stretcheth it over the Poor; she is 66 " not afraid of the Cold, for all her Family are cloathed with double 66 " Habits; she hath weaved her self a " Gown, fine Linnen and Purple Vestures; her Husband is illustrious at the Gates, that is, at the Councils, where he fitteth down among the Venerable and Honourable Men; " the makes Cloaths which the felleth, Gir-

"Girdles which she disperseth to the "Merchants. Strength and Beauty " are her Vestments, and she shall re-" joice in her latter Day; she openeth "her Mouth with Wisdom, and the "Law of Sweetness is upon her 4 Tongue; fhe observeth in her Houf-" hold even all their Steps; fhe ne-" ver eateth the Bread of Idleness; " her Children are bred up by her, " they rise up, and she is called by " them Bleffed; her Husband also " riseth up himself, and he too praiseth "her: Many Daughters (fays he) " have heaped up Riches, but you " have surpassed them all: Graces are " deceitful, Beauty is vain; but the " Woman that feareth God, thus shall " she be praised: Give her of the " Fruit of her Hands, and in the Pub-" lick Councils let her be praifed by " own Works.

Tho'the extream difference of Manners, the shortness and boldness of Figures render at first this Language obscure, yet there is herein found a Stile so quick, so nervous and so full, that one is immediately charm'd with

it, if one examine it a little more nearly: But that which I would have chiefly here remark'd; it is the Authority of Solomon the wifest of Men; yea it is that of the Holy Spirit himself, whose Words are so Magnificent, to make Simplicity of Manners, good Housewifery and honest Labour to be admired in a rich and noble Woman.

her Children are bred up by her, they rife up, and the is called by her them Bladed, her thusband allowing rifeth up himself, and be too praise her and the companies have heaped up Riches, but you have heaped up Riches, but you have furpailed them allowed but the decentury. Beauty is your but the

file be praised. Give her of the Fruit of ber Hands, and in the Publick Councils let her be praised by own Works.

The extream difference of Managers, the flooreness and boldness of Garagers at first this Language obscure, yet there is berein found a Scile to quick, to nervous and to full that one is immediately charm'd while

The Character of a Vertuous Young Lady of the first Quality, form'd after this Model, by this very Author; extracted from his xth Book of the Adventures of Telemachus.

of a Washington

HAT which pleases in her, is her Silence, her Modesty, her Love of Retirement, her assiduous Labour, her Industry for Works of Embroidery and fine Needle-Work, her Application to manage all her Father's House ever since her Mother's Death, her Contempt of vain Dreffes and Ornaments, the Forgetfulnels or Ignorance which appears in her of her Beauty.——She is mild, simple-hearted, discreet; her Hands despise not Labour; she foreless from afar; she provides for every thing; she acts consequentially, sweetly, and without Violence; she is always employed; she is never in disorder, or a all emberos? diforder, or at all embarais'd, because she doth every thing properly, and seasonably; the good Order of her House is her Glo-ry; she is with it more adorn'd, than with her Beauty; though she have the Care of all, and though it be her place to correct, to refuse, and to spare (three Things which generally make all Women so to be hated) yet is the hereby render'd rather the

the more Amiable to all the Family; which is, because there is not found in her either Passion, or Opiniativeness, or Levity, or Humoursomness, as in other Women; with a Look only the makes her self to be understood, and they are afraid of displeasing her; she gives exact Orders; fhe ordains not but what can be executed; she reproves with Kindness; and in re-proving, also at the same time encourages; the Heart of her Father [Husband] de-pends on her, as a Traveller wearied with the Heat of the Sun, rests himself under the Shadow of the tender Herb. She is a Treasure worthy to be sought for in the remotest Ends of the Earth; her Mind, no more than her Body, is ever fet off with vain Ornaments; her Imigination, the lively, is bridled by her Discretion; she speaks not but for Necessity; and if the open her Mouth, the most fweet Persuasions, and Native Graces, de-stil from her Lips; so soon as ever she speaks, every one is presently silent, and the blushes at it; she is hardly prevail'd with not to suppress what she had a mind to utter, when she perceives they hear her all, and though it be her place legitonia to refuse, and to spare (three Things which generally make all Wannen so to be hated) yet is the hereby reader'd rather Beft part of rod World have so deserved a Palise

Act like about this the the The Math at Plealare of theking to in Helt vattwe. Nor do shinks, that in this I have much surong a the The

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parting my duther in another Dreft, I have not been very lay of QriAng them down when

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not Brange if there be Rules and Am thus come to the end of a Task, which could not be unpleasant to me, notwithstanding the dry Labour of Translating, while I had quite throughout a regard to YOUR LADYSHIP, and kept in view so noble a Pattern of what this Manual is design d to form. I bave ventur'd berein to take such a Liberty, as few have done before me, but for which I Supposed it would be nevertheless acceptable to a Lady whem I have the Honour fo well to know. While I drew from a Foreign Model, I could not persuade my self to be a Servile Copier: As often as I met with any thing I did not relish, I thought I had better lay it aside, than to make Another, whom I greatly respect for so very useful and so approved a Piece (and for whom the Beft 1218

Best part of the World have so deserved a Value and even Veneration, after all the furious Oppofition made against bim) to fay what I could not like; that I might take the Ill-natur'd Pleafure of tacking to it a Preferentive. Nor do I think, that in this I have much wrong'd the Illustrious Author, but have rather avoided a double Impertinence. But the largest Scope I have taken is in this, that not being able some-times to confine my own Thoughts, while I was putting my Author in another Dress, I have not been very shy of writing them down, when they were coincident with his Subject; most of which I must acknowledge borrowed from a living Original. So that, MADAM, it is not strange if there be Rules and Reflections found here, to which YOUR LADYSHIP may put in a Claim. Were it not for this, I should have feared the Design might be somewhat Chimerical. But by what I have feen, I am convinc'd, it must needs be very Practicavois Manualis defign a so forsid

Upon a Review of what I have done, I do so little repent the taking this Way, that I am of the Opinion, many more things might have been conveniently said: Some of which that have since occurred to me, upon the Heads of Reading, Conversation, and Friendship, treated of in the Vth, the VIIIb, and the XIIIth Chapters. I shall here beg leave to set down.

Is must be acknowledg'd, that there is not less difficulty in the chusing good Books to busie

ones felf withal in Solitude, than good Friends to entertain one in Conversation. Those which I would recommend to a young Lady, next to the Holy Scriptures, are, The Whole Duty of Man, the Ladies Calling, and the Government of the Tongue; and thefe chiefly, Dr. Cave's Primitive Christianity, to give an Idea of the Lives and Manners of the Antient Christians, with which she may join his Lives of the Apostles, and A Companion for the Festivals of the Church of England, with Collects and Prayers for each Solemnity, by Robert Nelson, Efg; which will furn fh ber with Matter for ber Reflection upon the Days dedicated to their Memories. She ought likewise not to be unacquainted with, A Serious Proposal to the Ladies for the Advancement of their truest and greatest Interest, in 2 Parts; as also with, The Christian Religion, as proless'd by a Daughter of the Church of England. Thefe being written by one of her own Sex, may probably serve to make a deeper Impression upon ber. The Christian Directory of Father Parsons, is also an excellent piece for ber, as it is put into Modern English by the present Dean of Canterbury; but chiefly, the two Volumes of the Christian Pattern, may very profitably be recommended to The Christian Exercises and Entertainments, in the fecond she will find of very peculiar Service and Consolation to her in all the Several Stages of Life; and if she can be brought to

to be in Love with the Character berein of Philothea, the Work is soon done. The Meditations and Soliloquies of St. Austin, deserve likewise to be of the number of her more intimate Companions; together with the Devotions in the Ancient way of Offices, with Pfalms, and Hymns, and Prayers for every day in the Week, reformed by a Person of Quality. and published by G. Hicks, D. D. Nothing can be ever sweeter or finer than some of the Meditations, and particularly the Hymns. And to this last Edition, there is also added, a very usefulnew Office for Melancholy Persons. To these let herradd a most excellent Book, called, The Old Religion, with the Winter Evening Conferences; which, together with solid Instruction, will be very divertive. That when she approaches the Solemn Assemblies, she may do it with that Understanding and Devotion which she ought, let her read Comber upon the Liturgy. That she may read the Scriptures in her Closet with a greater Relish; let her look over the honourable Mr. Boyle's Consideration on their Stile. For the Pfalms, wherein I must needs suppose her particularly conversant. The may have Hatton's Platter, or Patrick's Pasaphrase, which are very plain, and will be of most excellent Use. The rest of the practical Works of this last Author, will not be unworthy. of her Acquaintance; but especially I would have the Parable of the Pilgrim given to ber, the Pleasantness aand Easiness of which will incite

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ber to read forward, and will much help to in-Spire a lovely Idea of Religion. For the same Reason that I recommend the last, I would likewise the Martyrdom of Theodora, better sure than any Romance or Novel, with some few pieces of like Nature: For Sermons, at her beisure Hours, when she is disposed to read them, there is abundant Choice. Let her not affect to read such as are too learned, or above ber Capacity. She may be directed likewise to Dr. Woodford's Poetical Paraphrases on the Pfalms and Canticles, the Davideis and Pindaricks of Mr. Cowley: If she be curious, her time will not be lost in turning over the best Histories and Memoirs. For the Study of Morality, Seneca's Morals done by Sir R. L. S. is almost the only piece, besides the incomparable Essays of Mr. Collier. Lastly, let ber bave the Ladies New-Years-Gift. I mention but a few, among many others excellent in this kind, because I would not have her distracted by too great Variety of Reading. For a great number of Books, unless the be of an extraordinary Capacity, will not be only ufeless, but very burtful. Let ber then consider, that in reading several Books, it is as in seeing several Countries thro which one passes without stopping; after having run over and feen a great many, one must be chosen out at last to abide in. Regular Reading profiteth, that which is various giveth Pleasure; but who soever would arrive at the End which is proposed, ought to follow but One way, for fear

fear of wandring in Several. Multitude is not the Measure of the Wise: One Book that is very good, may to some serve instead of a Library. This is the Opinion of the greatest Scholar among the Latin Fathers: He writes to Furia, a Person of Quality, to persuade her to quit all other Reading, to the end she may give her self up entirely to that of the Holy Scripture. 'As "you would fell, Says he, many Pearls to buy one, which should have the Value and the "Beauty of all the rest; so ought you to leave " all manner of Books, to the end you may whol-" ly fix to one, wherein you may find all that is necessary to content and instruct you. And indeed, to read a few Books, provided they be useful and pleasant, is not to diminish the Profit, but to refine it: It is not to be lefs Rich, but only not to be so much imbroiled. Let her use these as the Food of the Mind. Those who are continually eating, do but beap together Ill Humours: Those who read too much, are commonly incommoded with a Confusion of Thoughts and Words. The Excess of the former debili. tates the Natural Heat: The Excess of the lat_ ter diminishes, at length, the Light and the Vi_ gour of the Spirit. Therefore the Emperou, Alexander Severus and Melancthon, com_ posed their Libraries but of four Books, which they maintained to be enough to make a complea, one. The first put into it Virgil and Horace Tully and Plato : The second chose Aristotle' Pliny, Plutarch and Prolemy. Much les ? 0 2

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it necessary for Women to read a great many Books; but only to converse with a few that are Excellent, and especially to bridle all Curiosity for such, wherein they cannot become Learned, without being in danger of becoming Vicious.

By Reading we converse with the Dead, by Conversation with the Living : The former enriches, the latter polishes the Mind. Generally Women are more fitted for this, than for the former. Many Perfections are requisite to please in it: Various Humours will not be satisfied with the same; if Ingenuity occasions Contempt in some, Subtilty gives Suspicion to others; if the Open are mock'dat, those who art not so are distrusted; in one, lack of Behaviour is cen-sur'd, in the other, that of Solidity. Several Books have been written on this Subject; but their Method is commonly to build a Superstru-Eture, without laying any Foundation : They pass over the just Proportions, to show the little Graces that are to be in the Picture. In short, that whole Design seems to be to teach an Art (as it is said of that of Raymond Lully) to talk a great deal upon what one doth not understand, and to please with nothing but Outside. I do not say they are all useles: But unless solid Grounds be laid before, there may be great burt in them; and at best there can be no great use. But were I to commend any Difcourses of this kind, they should be those of Mademoiselle Scudery. After all, whether there be any where better Rules to render Conversation agreeable, and easier belps to accomplish it,

than in this very Treatise of Education, I do very much doubt. But what I would chiefly remark is, that its Pleasures will be very weak, uniess it serve to establish, what is the greatest Help and Comfort of Humane Life, sincere

Friendship.

There are indeed several Persons who seem incapable of so great a Blessing, and who are insensible to its Contents and Delights. The Proverb that Charity begins at home, is made use of by them to substitute Interest in the room of that most excellent Virtue: And the best Notion they have of Friendship, is, to be no bodies Friend but their own: They are willing to receive Respect and good Turns from all, who cannot render them to any body: They look on what themselves do as too much, what all others as too little: They are never wanting to approve what themselves do, who have somewhat to say to every thing that others do. Indeed it cannot be otherwise, but such should have a Contempt and Indifference for all the World, who keep all their Love, and their Esteem for themselves. These, I think, are not to be pitied, if they be requited after their own Law. What I would chiefly caution, is to avoid and abbor such Books, which pretending to give Rules for Civility, do strive to eradicate all generous Principles out of the World; which say, that Friendship is rather a Burthen than an Ease; that it is Imprudence 0 2 not

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not to be Indifferent for all Persons; that this Unconcernedness is the most effectual means to give an undisturb'd Content; that lastly, every ones own Concerns are enough, without entring into those of a Friend. But such as can satisfie themselves with such weak Shadows as these, are fit to be left to receive the Fruit of their Shallow Reasonings. There cannot be worse Principles than these for a Young Lady to imbibe; and when they are received, they are bardly ever curable. She will certainly run her self into all the Inconveniences of a distrustful Life; and forego all the Benefits, as well as the Pleasures, that flow from Sincerity and Confidence. Let her therefore be thorowly instructed in the Excellency, the Measures, and the Offices of Friendship: For which it may not be a: miss to read Bishop Taylor's Letter on that Subject to Mrs. Philips; with a Discourse of Friendship, in three Parts. But MA-DAM, I am sensible bow great a Fault I commit, while I pretend to say any thing upon that Virtue, to a Person who is thereof so illustrious a Pattern; fo that I am fure YOUR LA-DYSHIP is not wanting to inspire the Love of it betimes into those Children, with whom it bas pleas'd Providence to bless you. And as your constant Care is to bestow on them the best Education, my Hopes are, that none of it may prove successless; but that they may answer the good Expectations, which Vivacity of Temper, cultivated with the utmost Diligence can give, and

may add fresh Lustre to the honourable Families from which they descend. To which, if what is here in these Papers written, do in the least contribute, I think I can say, with all Sincerity, it will be one of the greatest Satisfactions that can attend him, who is

MADAM,

Your Honours.

Instructions for a Young Princess; or, The Idea of a Lady of Honour.

In PIETY is a Qualification most effentially necessary for all Ladies; but more especially for those on whom Heaven has been pleased peculiarly to bestow those Personal Advantages, which, without that Help, become too often very fatal to them. It is difficult for a Young and Beautiful Person, exposed to a thousand Perils, of which her Beauty is the innocent (but unhappy) Cause, to make a long and vigorous Desence, if she has no better Supporrs, than what she draws from the single Light and Dictates of her Reason: She becomes the Mark of many Ene-

mies, who are by so much the more dangerous, as they appear without any thing sierce or frightful about 'em; and offer nothing without very great Submission,

and with a Profpect only to Pleafe.

2. In former Times, the Awe and Fear of the World past for a sort of Virtue, from whence the Ladies received no small Assistance: It obliged them to conceal their Faults with great Care and Precaution; from whence they at least avoided giving Scandal. But that Fear gave way insensibly to Ill Example, and Ladies thought they did a great deal, when they were able but to make some Excuses for their Weakness, by Arguments drawn from the Merit of those Lovers who had subdu'd them.

2. We may judge thence, in what a fad Condition a yound Lady finds her felf, when she sees her self exposed to the Mercy of her Passions, to which she gave, it may be, the first Rise and Encouragement; and that she is restrained, neither by the Fear of the World, nor of Heaven. Arm your self then with Piety; I mean, an exact and solid Piety, not such as is weak and scrupulous; and remember, that without that Quality, the strictest of Women can't

answer for their Virtue.

4. But notwithstanding all this, I do not pretend that you should look upon your

your Beauty, which God Almighty has fixed to your Person, as if it were a Missortune: I consess indeed, that those who are born without that Advantage are less exposed; but at the same time we must own also, that they have less to value themselves upon; their Discretion looks forced and affected, and so is little regarded; and when they are unfortunate enough to commit any Follies, what Contempt do they draw upon themselves?

5. Beauty is a Gift from Heaven, for which you ought to be no less thankful. than for the Happiness of being strait and well proportion'd: value it, but be not a Slave to it. Look upon it, as an Effect of the Divine Providence, and be always ready to part with it, when the same Pro-vidence shall require it of you. Outward Beauty, Proportion and Symmetry of Parts, are Ornaments of great Value, when they are understood as they ought, and not misapply'd to Pride and Self-hood, Disorder and Luxury; whereby they become, instead of a Blessing, a Curse to the Poffessor. Many Ladies, by endeavouring to preserve, or advance their Beauty, have even totally ruin'd it: but it is impossible, that both the Inward and Outward Beauty may be however much advanced by a proper Care, and with a Respect had to the Divine Original, 05 whence

all beautiful Forms do rife and proceed and that by the Helps of Meats and Drinks, Employments and Exercises, Order and Cleanness, according as has been observ'd by some in Inferiour Animals: whereas Intemperance in Meats and Drinks, Evil Communications, Employments, violent and improper Exercises; Disorder and Uncleanness, do certainly advance the contrary, and produce a monftrous Progeny of Distempers and Blemishes, both of the Body and Mind. Take care then of the Beauty of the latter in the first place, and so to dress and embellish your Soul, as the Glance thereof may dart forth outwards, and cause a pleasant Shine in your Countenance. O how amiable are the Rays which are thus fent out from a Centre of Divine Light and Love in the Reason but without! trasHod

bellishments and Dresses, which are proper for Persons of your Quality and Age, since Custom has established them, and you was born to more than an ordinary Station: It will be a certain kind of Wisdom and Prudence to comply somewhat with the Custom and Mode of the Times; yet go not to the Extremity of it, but keep rather a little below the Fashion, than exceed in it. After all, it is neither a fine Ribband, nor a Diamond Clasp, nor a Pen-

Pendant, which cause any great Disorder; but an immodest Behaviour, an affected Look; an inviting Glance; in short, a premeditated Design to make an Heart become a Sacrifice to your Ambition or

Pride; in these lie the great Danger.

7. It is by fuch a kind of Conduct that Ladies come to be numbred among the Coquetts. What a glorious Character is that, think you, for a Princess, whose Soul ought to be as great as her Birth? you may easily judge what your Case would be, when you come to reflect upon those many Ill Qualities, which constantly at-tend those Persons, who are thought to deserve that most scandalous Character; you will find their Wit is grown pall'd and insipid, their Souls languishing and debauch'd, and their Hearts void of all Fidelity and Compassion; having a certain Shew of Reason, but without any good Sense; their Judgment is confin'd to very narrow Limits; their Pride and Vanity have nothing to support them with; nor have their Desires, or Aim, a more solid Foundation; their Jealousie is ridiculous and shameful; their Conversation trisling, and every way unprofitable; their Diffimulation perpetual and unfufferable; their pretended Goodness false and treacherous; and when they sometimes bestow a few dull Commendations on others, 'tis only

to draw a Return of Compliments on themselves: In a word, they have compos'd for their own Use, a set Form of Expressions, and fome choice superfine Words, which is a kind of pleasant Gibberifh among themselves, and is prostituted by them upon all Occasions, and in all

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forts of Company.

8. This is not, for certain, the way to please the most Discerning; and yet such only are those whom you should defire to engage for you; but whatfoever Advan-tage you propose to your selves by gaining their Approbation, yet I would not advise your Highness to seek after it with your own Merit should be the only means to bring this about. When you shall think and fit therefore to fet off your Person with a more than ordinary Care, let your Dress be such as may please all, not design'd to gratisse any one in particular; let it be your chiefest, yea only Care, to do nothing that may offend the Rules of Good Manners; or to let there appear an instructive Air of Prudence and Modesty in all your Actions; be obliging and affable in your Behaviour; and never let your Resentment appear, except against such as dare lose that Re-spect which is due to you: To conclude, preserve always a much greater Value placebus of Philosophy and Romances a

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9. I need not tell your Highness that this last passes away, whilst the other continues all your Life; this is a Truth which has been ever own'd. I had rather persuade you therefore to consider the Excellency of your Soul, than of your Body, and the Obligation which is upon you to make it appear worthy the Rank which you hold in this World. But this is not so easie to be done, except you watch disligently over it; and to find a secret Pleasure, in observing that your Soul is still, more Noble; than your Extraction.

no small use to you; the Difficulty lies in the Choice of proper Books. There are some which are indifferent, such as Histories, Voyages, and some little innocent pieces of Wit: As for those, you may read them if you please, for I do not pretend to confine you to the perusal of no other Books, than those of Morality and Devotion; but then these are rather to entertain, than instruct you; the less also you speak of them, the better; for above all things, never pretend to set up for a learned Lady, or a Critick. There are lead Books which I would advise you never to admit into your Closet. In which Rank I place Books of Philosophy and Romances;

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the one may perplex your Thoughts, the other infect the Innocence of your Mind. After all, the best of Books are hardly worth the Conversation of a true Friend, who hath good Sense and solid Experience with Virtue, if she be willing to join her Reslections with yours, and you to discover to her all your Thoughts freely,

and without referve.

Ir. She will teach you, that the best Qualification for a Person of your Sex and Quality, is to be possess'd of a Sweetness and Evennels of Temper; and, with that Advantage alone, you will always be thought to have Wit enough, if you know but never to little how to behave your felf in the World. I do not intend here, fo to confine the good Sense and Ingenuity of your Sex, as if you were not capable of greater Performances; but I mean, in the case of Men, as well as of Women, that it's not of any great Importance, to have a very quick, and a very undertaking Wit; the main Point being, to have it so well turn'd, as we may arrive in a fafe, certain, and honourable way, to the End we propos d to our felves. It happen oftentimes, that we are blinded even with too much Light; which rather leads us a ftray, than guides us; and from thence we fall into a great many Indifcretions which

Instructions for a Young Princess. 303 which may be truly called the Precipices of the Court.

you to so low a Proportion of Wit, as may suit not amiss with some of your stay'd and grave Ladies: I only desire you to believe, that true Wisdom consists in knowing exactly our Duty; and what-soever carries us farther than that, is generally either dangerous, or unprofitable. For to be plain, of what Use is it, or how doth it concern you, to know whether the Sun or the Earth move, or after what manner Thunder and Tempests are sorm'd in the Skies, and a hundred other things, as little necessary?

what Temper it were best for you to be, but if it were at my Election, I could wish your Character was rather Serious, than Merry. Not that the latter wants its due Merit, but we live under a Reign in which we must betimes appear Wise; and the Season for Mirth passes so soon away from us, that I have reason to believe an Air of Wisdom and Discretion is far more

preferable on all accounts. 9019 aw bold

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14. But for all this, let not the ferious Ladies value themselves on what I have said; they have no little reason to be apprehensive, and cautious, as well as the other. The Heat of the Merry, or Airy,

is an Heat which foon spends itself, and evaporates; but it's not so with the serious: For as they are more capable of fixed Resolutions, and as those who have a Design to attack them, think themselves secure from the Danger of Inconstancy, by so much the more are these Ladies ex-

poled.

fuch Ladies ought to be upon their stricteft Guard. The beginnings of Love have something which looks so sincere and honourable between Persons of Merit, and it is so natural to love what seems worthy to be beloved; especially when we can persuade our selves that we are loved by them again: that, if Virtue did not interpose, Justice would plead so savourably on their side; that we can never take too great Precautions against a Passion, which is as hard to stop in its Progress, as it is easie to stiffe in its Birth.

r6. The means to preferve you from it, is to cut short the earliest Motions, to dread betimes the Ill Consequences that may hence happen; and to consider that your Destiny does not always depend so much on your self, as on the Will of those who brought you into the World. However, I do not recommend to you a melancholy and too rigid Virtue, such as should make you look upon all Men as

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your Enemies; nor that you should receive their Compliments as Affronts, except they are too extravagant: If gallant and respectful, you will have no reason to be offended at them; the great Question is, how you ought to return them.

17. In that case it is, that you ought to have your Wits about you; you must take great care not to lengthen out such Converfations; you must drop them gently. return two or three Words of Answer, in a civil and obliging way, and then turn the Discourse off to some other Subject. It belongs only to your Country Ladies to undertake an Affault of Wit, and to believe themselves obliged in point of Honour to have the last Word.

18. It is not always from the Quickness of Reparties, that Ladies shew their Wit the most; for in Discourses to which it is not proper or convenient to return any Answer, 'tis sufficient to make it appear you understand them, and are filent only, because you are Discreet. Such a Refervedness is more commendable than most do imagine: For, in short, every one is pleas'd with his own Thoughts; they come sometimes so fast and violent upon us, that we can hardly keep them in; and 'tis no small Pain to us, when we are forc'd to stifle them. ... has viodocal

19. Jealousie is another Danger which Ladies ought to avoid with their utmost Care. It is commonly follow'd with Slander and Hatred, which are two of the most base and unworthy Qualities that can possess a Rational Soul. There are fome Ladies who cannot endure we should speak well of others before them; and this is fo generally observ'd, that most Men take care to avoid that Error, when they are in company with Ladies for whom they have any Regard. What a Shame! what a Weakness is this! must the just Commendations which we bestow on another Beauty, destroy that which you posfess, as if there was none in the World who had a right to be call'd Beautiful, befides your felf? If you think your felf deferving of those Praises, which we give to others in your presence, ought you not to be well pleas'd to hear your felf commended in their Persons, without offending your Modesty, or putting you to the Expence of a Blush? And what harm is it to you, if we flatter them? if we be favourable to them, is that any Injustice to you? but the good Opinion which we have of our felves, will hear no reasoning upon that Point: We let our Tongues loofe upon fuch a Lady, if we know any thing against her; and 'tis very well if we do not proceed to Calumny. She hears of it again,

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again, and will not fail to retaliate in her turn; those who have any Concern for either, take the Advantage of this Misunderstanding; and after this manner it is! that Ladies, by thus exposing and tearing one anothers Reputation to pieces, at laft destroy their own. sounds on washing tomo!

20. Avoid this ill Management; speak ill of no body. In short, consider well with your felf, that if you want Goodness of Nature, you want also that agreeable Complaifance which is most of all necesfary for you: and without which, were you the most Beautiful Person in the World, you would never be esteem'd. Do not imagine that good Nature and Wit are incompatible; 'tis an Error introduced by the Ill Nature of the Age we live in. It requires a great deal more Wit to speak well, than to speak ill of any one; and yet, suppose it were not so, is it not better to abare fomething of that Sprightliness of Wit, than to make a Blaze of it at the Expence of your Neighbour? efpecially fince you will thereby give her just Cause to make Reprisals upon you again, by which you your felf may, in the end, become the greatest Sufferer?

21. There is another fort of Jealousie, which though it does not concern you at present, yet it is no less to be fear'd than the former: It's that which fometimes

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happens in the State of Marriage. It is shameful to give Occasion for others to be jealous of us, and painful to be jealous our felves; but a worthy Woman ought not to make any Dispute in the Case: It's infinitely better she should suffer an Injustice of that Nature, than commit one. I am fensible there are some strange and fix'd Jealousies, which will overcome the wifest Precautions we can take; but generally they arise more from the doubtful or indifferent Reputations of young Women before they marry, than from any other Cause asterward. Let this Consideration then oblige you to watch continually over your own; and pass not a Day without a frict Examination of your felf.

Husband who is not so faithful to you as he ought, it's not necessary you should seem quite Insensible of it, that would look so Indisferent, as if you had no manner of Kindness for him. You may make some Complaints, but take care they be not too sharp and violent; endeavour to bring him hack to you by gentle Means; and if it should be his Missortune and yours, that he still persists, manage it so at least, that if you must lose his Heart,

you lose not his Esteem.

between the Husband and Wise, if she be never

never so little handsome, she will find but too many that will feem concern'd for her Misfortune: Some will tell her, It is very furprizing, that fuch a Person as she is. who might make fo many worthy Men happy, should be so ill treated by an Husband: Others, That it is very strange, that a Man who ought to facrifice all for her Sake, should prefer another before her, who does not deferve half so much ; that this discovers plainly the depraved Appetites of Husbands; besides a hundred other Stories, which they are very ready to tell to Women that will take the pains to hear them. After this they fall to their good Counsels; they inspire them by degrees with Thoughts of Revenge, they tell them, " It is fit to let their "Husbands know, how they are not in-" fensible of the Injustice done them; " and it sticks only at their own Doors, that "they pay them not in their own Coin; "that fuch fort of Reprimands have some-"times a better Effect upon them, than "Patience; and if he will still continue " in his Ill Courses, he deserves that the "Wife should dispense also a little with the Fidelity which she promis'd him. Having ended their Satyr against the Rival, they pass on next to the Person of the Husband. They begin with fome little Infinuations, for fear the Wife should take

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take Offence; the first Day is spent only upon the Subject of the Man's Inconstancy: another Day they go on a little farther; if he happens to have any Natural Imperfection, they so contrive the matter, as to let it flip in gently, with the Praises which they bestow upon the Wife; if she does not feem to be much angry at it, or if she feigns not to have taken Notice of it, they go on. Thus far they make no Declaration, they only act the part of a good Friend, that fincerely interesses himfelf in her Concerns purely for her Service; they commend her, they pity her, they justifie her to the World, they endeavour to comfort her, they propose some Diversions, and by little and little, thus they become more familiar to her; they feek all Occasions to discourse further with her, and by feeking they find; and thus it is, that her great Friend and Confessor, getting by Degrees into her Heart, he at length usurps a place which did not belong to him. I know very well, that Persons of your high Quality, ought to be fecur'd against these sort of Enterprizes; but Respect, though never so much due, is not always a sufficient Security; we live in an Age where we Men dare undertake much, and if get never for little hold, there are but too many who are bold enough to venture farther, oint astaransgab nortise ionger

24. When Divisions of this kind happen in a Married Life, a Wife must have great care in what Measures she takes in the World; for 'tis very true, there is nothing fo pleafing, and fo natural, as to hear ones felf pity'd when one fuffers. Nevertheless, in this case, Vertue obliges a Woman to bear the Burthen her felf, and what Cause soever she has, she must never suffer any Man to speak ill of her Husband in her presence. In a Word, the best Course she can take in such a Conjuncture, is never to admit of any fuch Discourse; for if she commends her Husband, when all the World knows he does not deserve it, she will pass either for a Fool, or a Hypocrite; and if she complains, who can help her? Women do not naturally love one another; their ill Politicks put them generally at Vari-ance: and, by what I have already told you, you may easily perceive the Danger of abandoning your felf to the Compassion of Men.

25. I know there are some incapable of attempting any thing in cool Blood, and upon Confideration, against your Vertue, or Honesty, but insensibly we often go farther than we intended; to Day it's no more than Compassion, to Morrow changes its Nature; and when once Compassion degenerates into Love, we dare no longer

longer answer for our selves. The surest way is to have no particular Intimacy with such Friends as may be suspected. Unhappy Necessity, which obliges Men and Women to mist ust one another, and to put a Bar between two Sexes, which Heaven seems to have made to be united!

26. But, for all this, I do not pretend to deprive you of fuch a fair Correspondence and Conversation, as we may have with our Friends; no, nor to admit sometimes even of a particular Friend that is capable of affifting you with his good Counfel, My Defign is, only to make you comprehend the Care and Caution you ought to take in so delicate and nice a Matter. Our Songs themselves inform you, that there is but one Step between Love and Friend-(hip, [Il n'y qu'un Pas a faire.] It is very hard for a Vertue and a Passion, which are situated fo near together, long to observe and keep their due Distance. It's then very fit, that your Friend, whom you have a mind to raise to be your Confident, should be of such an advanc'd Age; and of fuch known Worth and Probity, that you may falely see him without giving Offence, and with all Security, to the Rules of Decency.

27. You may judge of the Merit of this last Quality, I mean of Deceney, by the Esteem which even the greatest Libertines

have

have for it? if we commit any thing against it, we are universally condemn'd; yet we do not find it, either in the Commandments of God, or in the Laws of the Land; and it feems to sublift only from the Relation it has to good Breeding, and from the Aversion we naturally have to whatfoever is Shocking. I know very well, that great Faults lie sometimes conceal'd under very fair Appearances, and we are then often mistaken in the Judgment which we make of 'em; but in keeping up however to this Conduct, that is, observing the Rules of Decorum, we secure our selves, at least, from the Noise of the World; who, not having the Secret to look into our Hearts, rest satisfied, provided we appear well in our outward Behaviour.

28. Above all things, have a care of being in Love with your felf, and fuffering it to be your weak Side, as 'tis of an infinite number of Maids and Women; they fancy, forfooth, no body can lock upon them, without falling in Love with them; there's very little difference between that. and the Defire that Men should be really fo; and when you are once gone fo far, you are, fay what you pleafe, very near falling in Love your felf. Were you never so Beautiful, have a care then you be not too credulous on that Point: Nor

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lose more than you gain. I would have you also regard with Justice, the Passion of a worthy Man. Since what Honour would it be for you, to have made such an one Unhappy? For, in short, if you are Virtuous, you should not give him leave to open his Passion: On the contrary, you ought to avoid his Company, for fear, lest the Sight of an Object, which suffers for Love of you, should disturb your own Rest, and oblige you, it may be, to turn your Compassion at last into a Tenderness for him.

29. Do not object to me, that you obferve but very little Dislination made between those who live more Regularly, and others who take a greater Liberty; and that in all appearance, the one are esteem'd as much as the others. It is true, that in former Times, the Women of Virtue and Honour, would have thought it a Blor on their Reputations, to have been feen but in Company with one, whose Virtue might have been never fo little fuspected; whereas of late, the Ladies are nor near fo scrupulous upon that Point. But if the first Maxim was really grounded on good Reason, and that now a days we allow perhaps a little more Liberty than is becoming, that does not yet hinder us from having still a greater Respect and Veneration

neration for the former; and suppose we had not, has not Virtue Charms enough in her felf, to oblige us to follow her, even upon her own Account?

30. Do not go about to excuse your felf from the Dangers of the Court to the Courtiers, in the Age we live in, are fo folicitous about making their Fortunes, and the number of those who are truly Police and Gallant, is so inconsiderable, that there's no great Merit in a Lady's defending her felf from their Addresses. It is a Mistake also, to think they are more debauch'd at Court, than elsewhere; for, whatfoever Corruption of Manners may flip in among them, they preferve fill a certain Decorum, which puts a kind of Veil over their Vices: If they fpeak ill of any Body, they take care that their Reflections become neither too publick, nor too gros; if they make Love, they do it discreedy. It is not the fame thing in other Places, where every Patlion appears extravagant, without any Management to fave otheir feen but in Company Reputations.

reproach your Sex, the most dangerous, in my Opinion, are those of Curicing and Revenge. How many Superstitions and Errors are the Essect of the fisher and, of how many Crimes, and of how much Repentance is not the other, the Cause?

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If a Man happens to fall under your Difpleasure, you think you are not sufficient alone to revenge your felf : you take care to call in some Friend to your Assistance, you tell him your Defign, by which he gets an Advantage over you; by this you making him a Confident of your Weaknels; and where shall we find those Men. who are fo credulous, and know fo little of the World, as to believe, that that Friend of yours, is to venture his Life, his Quiet, and his Fortune, without the Expectation of a certain kind of Recompence from you? Do not think to fave your felf by the Respect which is due to Persons of your Quality; we live in an Age wherein Criticks spare no Body. The Actions of private Persons, may be conceal'd by their own Obscurity; 'tis not so with such Persons as your self; their Elevation exposes them to the Eyes of all the World, and their Example is of so great Authority, that private People draw from thence, either their Laws, or their Excuses for doing amis. Let not then the Violence of any Resentment transport you at any time, fo far, as to give way thereby to a greater Crime, it may be, than your Revenge infelfa awould odw

great Disorders, if we take due care to disoblige no Body; for we only revenge

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armogenerally in feeking them, we lofe

our felves when we think our felves affronted, and that happens very rarely, if we observe that Rule; but it there are Monsters in Nature, which she never defigned to make, fo there may be also some Persons capable of offending you, in spite of all your just Precautions wit is a Misfortune to which one must submit, and the best way for you to get out of it, is to despise the Injury done you. I know you must have a great deal of Vertue to gain this Victory over your felf. But after all, the Ladies have no other way to help themselves; they are not made for fighting; they ought to dread the making a Noise in the World; and there is scarce any thing they should avoid more careceal d by their own Obleurity; the nevilled

busies itself about looking into Futurity (for every Curiosity is not to be absolutely condemn'd) it is not by any means to be allow'd of. Why would you go to undraw the Curtain which God has placed between you and him; when in the mean time, you but expose your self to be trick'd out of our Money, and laugh'd at for it, by one who knows as little of your Destiny, as you of his? There are some things which we must never look after, because they are never to be found; and generally in seeking them, we lose

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our felves. Would you know what will happen to you? consult your Conduct. I know, Fertune (or what is usually so called) prevails sometimes against Prudence; but it seldom falls out so, and most commonly our Good or Ill Management, have the greatest share in what befals us. Live easily then under the Uncertainty of your Fate, since Providence will have it so; and never have any Acquaintance with such fort of People, whose Profession it is to gain some Advantage to themselves, from the foolish Credulity of others.

34. Gaming is also no less to be avoided by Ladies; it disturbs the Passions, causes violent Commotions within, over heats the Animal Spirits. There is nothing to be more recommended to Ladies, than Affability and Moderation; it is very hard to preferve those two Qualities, when they abandon themselves to an Inclination, which is ever almost attended with Imparience and Anger. d I wish a Woman could fee her felf when the is in such a Condition, the would easily perceive the Diforder of her Mind, by that of her Countenance; and it may be, the Concern which the has for her Beauty, would Have a fironger Effect than her Reason. But Suppose the hath Command enough Wer her self, to preserve her Temper when she

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the is on the losing hand, what an Injury and Folly is it to run the Hazard but of lofing fuch confiderable Sums, as may bring many Inconveniences upon her Family-Concerns ? How much does she lose the Respect due to her, by bringing those Disquiets upon her, which those of the greatest Temper can hardly avoid at play? Can she imagine, that even such a Person, if he happens to have a very ill Run, can always be so much Master of himself, as never to speak a shocking or disrespectful Word, and can she her self answer so far for her own Discretion, when ill Fortune follows her to a certain Degree, so as to be Proof against a Passion, which hears or fays any thing to give itself Vent? But let us grant, that she can avoid those Temptations which Play usually brings on us; yet the must own, that after the has given her felf up to Gaming, the must bid farewel to all good Housewifery and good Humour; she breaks the good Settlement of her Family, and becomes even scandalous to it by her Disorders, and exposes her self to the just Reproaches of her Husband, which is the Thing in the World of which she ought to be the most

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fensible.

35. But can we wonder at the Mischiess of a Passion which has so near a Relation to Coverousness? This is a great Desect where-

wherefoever it is found, but much more for Perfons of your Quality; for the Avarice of private Perfons is capable of some favourable Interpretation. It may be taken for an unfortunate Situation of their Affairs which prevents them from doing Good; but in Persons of your Rank, twill neither admit of any fair Interpretation, nor Excuse. Suffer not your self then to be carried away by a Passion, which is able to stop the Growth of all other Vertues. In Effect, Generosity, Goodness, Justice, Gratitude, and the Compassion which we ought to have for the Necessitous; all these great Vertues, I say, have but a languishing Activity, when they are depress d by the dead Weight of Avarice.

36. It is not necessary, on the other hand, that we should throw away our Mony upon undeserving Objects; Kings themselves, as great as they are, yet may incommode their Affairs by too great a Prosuseness, or by a Liberality without Measure; and it may be there have been some Examples of it. We must know how to Give; which Knowledge belongs only in Persection to the Almighty, and 'tis not for every Body to pretend to it; and we may say without Flattery, there is but One Person in France that possesses it.

37.

37. All we do. which is not defigned by Reason, is generally ill carried on to Or, if it happens to prove otherwise, we may thank our good Fortune for it. It is from this Confideration we may truly fay, That those Graces which Princes and Princesses bestow, without Distinction or Choice of the Persons, are so many Marks of their ill Conduct. They ought to be govern'd in this, by the Merit of those on whom they are bestowed, or from a Principle of Generofity, moving them to affift the Unfortunate, or by the Glory which they gain by doing Actions worthy of their Birth; till they arrive farther and higher, which is to act from Principles purely Christian, and after the most perfect Standard of Honour. Magnificence itself, as Charming and Splendid as it is, is but a false Beauty, when it is only to please themselves, or raise to themselves a falle Glory. This might be excuseable in a Person, whom Fortune only, contrary to all Probability, had rais'd to the Degree on which you are plac'd: But for you, M A D A M, who are born under other Circumstances, it would look but poorly; and, if I may fay it, despicably. Think rather of cultivating your Soul, by adorning it every Day with some new Vertue: This Inward Magnificence, is infinitely to be preferred before the other; and it is

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in this only, that a great Princels ought to glory and rejoice one seoneminequal to

38. If you ask me what I think of Galluntry? I must tell you, that there are some Women indeed, whose Reputations are so well established, that they may appear Gallant, without exposing themselves; but the Number is very small, and nothing is more ticklish or dangerous than this; because, Gallantry, as we ought to understand it, is no more than an ingenious witty Conversation, for a little innocent Recreation only, in which the Heart and the Mind should have no part. But there are few that hold the Scales fo right, as not to confound it, either with Love or Coquettry; and as for fuch Persons as your felf, who have not changed your Condition by Marriage, it is not the same thing in your Case. For to engage in such a Conversation, you will be thought to understand some thing you ought to be ignorant of, or will expose your felf to Censure, and be quoted as an Authority.

39. I can eafily imagine, that there are fome, who cannot bring themselves to comply with these Maxims, and will be ready to fay, How? What neither Learn-ing, nor Gaffantry, nor Love, what must we talk of then! Of Cornets and Petricoats! Yes, undoubtedly, that's better. For Difcourfes even on those trivial Subjects, al-

tho'

Instructions for a Young Princess. 322 tho' no wife profitable, and full of a deal

of Impertinences and Follies; yet, were it only to avoid entring on more dangerous Matters, are not always to be accounted for mere Trifles. Nor do I-apprehend for all this, you would lose the Reputation of Wit: for if you have any, it will soon appear, though you take never so much care to conceal it; a single Smile discovered it in Brutus, and it may be, Lucretius would have been thought to have less Wit, if he had taken pains to have

made it appear greater.

40. It's pretty odd, when we consider the Capriciousness of this present Age; want of Wit gives us a Disgust; and too much of it does not please us better. Cause is not very hard to be found out ; the more Witany one is a Mistress of, the less Care ought she to take to show it. . For Modesty has something in it so very infinuating, and fo very fost, that Envy itself is disarm'd by it: But Presumption has not the same Effect upon us. We look on it as a Tyrant, that would ravish from us the Freedom of our Votes; and . though it be supported by never so great a Capacity and Genius, it will be at last over power'd by the Number of its Enemies.

41. It is upon some Occasions, that you a must make more use of a good Turn of

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Wir, than of the Force of your Judgment; for we cannot give any infallible Rules. Such a thing will pass at one time, which will be condemn'd at another. It's sometimes a piece of Prudence to consess ones self in the wrong, although we be really in the night; but it would be imputed as a Mark of great Weakness, should we do this very often.

derfully to be valued, that it fets every thing in its proper Place, and doth nothing out of Time. By this you may judge, how great a Qualification it is, and how much it is your Interest to cultivate it by your best Reslections. Those who make no Reslections, are like those Travellers, who, after having gone four or five hundred Leagues, return home quite as Ignorant of the Places they have seen, as those who never were there.

Life, is of Necessity a loose Life, which allows you no time to reflect: You have time enough to retire for a quarter of an Hour, and I would not exact more from you. Would the Court-Ladies employ that short time as they ought to do, we should not see so many Faults by them committed, nor observe so many Ladies affecting to appear Young, when they are going off the Stage; nor so many young ones

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ones taking on them a Gravity, and an Air of Seriousness, which is no wife agreeable to their Age. It's by acting these contrary Parts, that so many Ladies make themselves ridiculous. Borrow'd Characters seldom succeed well; if you are young, do as young People use to do; so you do it not to excess, no Body will blame your Conduct. I would not debar you altogether a Mirth that is innocent, nor prohibit you to frequent all publick Entertainments; so you hold but the Reins of Virtue.

ftricter Guard upon your self, on such occasions, and to look on those Days of Publick Meetings, as certaintimes, when your Virtue is more than ordinarily exposed. Those who present themselves most before you, do it with a design to please you: We have all of us almost the same Thoughts, and the same Resections; and its from this mutual desire of pleasing one another, and the reciprocal Joy and Pleasure which we seel, that Love takes its beginning, which puts the Heart into disorder, and is, by Consequence, the Cause of so many Extravagances, Folsies and Madnesses in the World.

45. The way to preserve your felf from it, is to live in continual Defiance of an Enemy, who is by so much the more dan-

gerous, as he has the good Fortune to please; to make your Duty become an indispensable Law to you; to preser your Reputation before all things in this World, to be exceeding nice upon that Point; and to consider, with great Application, the different and dangerous Accidents which pursue us, through the whole Course of our Lives. But how shall one ever know these, if one be not at the pains to know ones Self?

46. Whereas, if we would but study the different Characters of others, who appear before us, we should at last arrive at the Knowledge of our selves, and discover our own Person in that of another: For in fine, let our Character be what it will, and never so extraordinary, we shall meet with the same kind in some others, and according as we hear good or bad spoken of it, we may easily regulate our Conduct by it; but the mischief of it is, we can hardly refolve to look upon our own Fault, we are apt to turn our Eyes to that fide only, which may flatter the good Opinion we have of our selves; we live securely between Laziness and Pride, or to fay better, we don't live at all, because it is a kind of Lethargy, to live after that nanifelt for the good Example and other

skips of others. By this means you will take your Honoux and Glory This

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47. What a pity it is, to fee fo many Ladies pass half their Lives at their Poilette, and limit their Ambition within the compass of their Faces, and this oftentimes too when their Beauty is past without hopes of ever retrieving it! Quit your pretences to Beauty, before it quits you; begin to have no more Thought of it, whilst you have yet sometime before you. I know this Counsel is anticipated by your Youth, in which your Beauty may Flourish for many Years to come; but however, You cannot accustom your felf too foon to get free from the Thoughts of it; and I dare venture to fay, that could your Highness be capable of being much concern'd for it, the less care you took of it, the longer it would last; and those, who may think your Beauty less than it is, will begin to perfuade themselves, that you possess more than you have, it you appear the first your self to renounce it. But this doth not hold good in the Case of a clean and decent Dressing; for that is not to be dispensed withat in any Age.

48. Lose no Opportunity of doing Good; for it is not sufficient to possess many excellent Qualities, except they be made manifest for the good Example and Edification of others. By this means you will advance your Honour and Glory: This how-

however ought not to be your Aim. may be, you may meet with some ungrateful Persons, but that ought not at all to discourage you; there aresome Pleasures which pay and reward themselves: To do good to others, is of that Nature, and I know of none more worthy the Employment of a great Princess. Have, above all things, a just disdain for the false Admirers, who in prejudice to Truth, their Honour, and oft times their own Conscience, betray their Friends, because they think Fortung begins to abandon them. There is a certain kind of respectful Liberty which we may take in behalf of our Friends, against which Kings themselves, even the most prejudiced, cannot be justly offended : and it may be, in a little time, if not at the prefent, whilft you are fpeaking to them, they will be well enough pleafed. To conclude, Remember that excellent Saying of Titus, that because be had past one Day without doing Good to any Body, he did not recken be bad lived that Day; forget not those great Words, and endeavour all the Days of your Life, to put them in Practice; and believe certainly, that if any one thing is capable of raising Your Highness above the degree of a Mortal, it is this so generous a Sentiment, when it shall have once made a most lively and lasting Impression on your Heart. 49. It

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49. It is certain, no Princels ever shines more bright, than when the is exercis'd in Acts of a Princely Beneficence, and exciting an Heroical Charity; fo doing Good unto others, and laying up thereby for her felf an everlasting Treasure, and an unsadable Honour. Consider, that Generofity and Greatness of Soul, with Modesty and Humility, are the most spark-ling Graces which adorn a Lady of high Birth: But nothing is more despicable than a mean beggarly Spirit, with great Rank. You ought therefore always to be upon some Good Design, and to have some brave Action (at least) in view: but then what you do, you ought to do fecretly, that you may avoid all Vain-Glo-The Life of an honourable Woman, is to be inwardly adorned with all the Virtues; and to be more in the Ground of the Heart, than she outwardly seems to be. Be fure to do Now all the Good you can, for you know not how long you shall be here. Confider in all your Words and Works, what shall be the End there of; and how you shall be able to appear before the Righteous Judge of the World, ... from whom nothing is hidden, and who is not to be corrupted or pacified with any Present. It is not sufficient that you live well, but you must learn also to die well, Death will be the crowning of your Labours; but

but then you must be instructed in the Art of it, and that before it be too late. You must be here dying Daily, that you may hereafter live Eternally: And while you appear outwardly to converse, as others do, in an Earthly Court: your Conversation must be in the Heavenly one: That so you may obtain that true Rest and Felicity, both here and hereafter, which no otherwise can ever be arrived at. For this, be fure to Preserve your Heart free and disengaged from every thing, and listed up to God in Silent Prayer; amidst all the amufing Shadows which fill, and make up, generally, the Life of a great Lady. Be vigilant and exact in the Service of God, and be always thinking on that greatter Persection of Life, which you are called to of God, so to glorisie him in an higher Station than others, as you are raised above others by outward Birth and Quality; for all is Vanity but to ferve God, and to follow Jesus Christ. And could you have lived even from the Beginning of the World to this very prefent Hour, in all the Honours, and in all the Pleasures, that either are, or can be imagin'd by the most Refin'd Courtier; what, I pray, would fuch a Life ferve you, were you now to die? Verily it would do you little Good, to have past this Life with an Universal Applause, if the last Moment that

that closes your Eyes become a Moment of Reprobation from the Prefence of God,

and of his Elect Angels.

so. Be wise now therefore, consider well your latter End ; let the Meditation of Death not be frightful or unwelcome to you, but let it be esteemed rather as a Grace and Favour. Accustom your felf to a Daily Examination of, and Animadversion on, your self; remember constantly, that the Business of Salvation is the most important Business of Life, and that none can do it for another; and reflect with your felf in earnest, what a ridiculous Choice it is to prefer a Painted Bubble before an Eternal Weight of Glory: And how abfurd, to shun a short Pain, tho upon the most valuable Considerations, and at the very same time, to slight that of whose Duration there is known no End. To conclude, look to God as the only Original and Fountain of true Nobility, and as the Crown of Travelling Souls: You are but a Stranger here, be fure to fix your Eye upon your Native Home in the Heavens, the Court of the Great King, at whose Right Haad there are Rivers of Delight without End, and in whose Presence are Joys unutterably glorious for evermore.

Informations for a Esquernele.

9. Never use any little Dissembling Arts; either to pacify her, or to perhiade her to

Instructions for a Governess, according this Madel of the Lord Archbishop of Cambray: In order to the right Education of a Daughter.

I. BE fure to fludy well her Constitu-

2. Follow Nature, and proceed easily

and patiently. show

3. Suffer not Servants to terrifie her with

Stories of Ghofts and Goblins.

4. Use not monstrous Fictions to divert her with; but either ingenious Apologues, or real Histories.

s. Give her a fine pleasing Idea of Good,

and an ugly frightful one of Evil.

6. Keep her to a good and Natural Re-

gimen of Dietal of nothers

20. Study

7. Observe strictly the little Seeds of Reason in her, and cultivate the first Appearances of it diligently.

8. Watch over her Childish Passions and Prejudices, and labour sweetly to cure her

of 'em. 199' same of 100 151

9. Never use any little Dissembling Arts, either to pacify her, or to persuade her to

any thing you would have her.

10. Win her to be in love with Openness in all her Acts, and Words: and fail not to instill into her an abhorrence of all Serpentine Wit.

11. If she be a brisk witty Child, do

not applaud her too much.

12. If she be a dull heavy Child, do

not discourage her at all.

13. Seem not to admire her Wit, but rather study by all means to redifie her Judgment.

14. Endeavour to fortifie her Reason early; and be fure to avoid the inflaming

of her Imagination. has should to sai

15. Use her to put little Questions, and give her as proper and shore Answers as you can.

16. Put Questions your self to her, as it were in Play; and encourage her to An-

fwer you. ... bas boog a or ran que M.

17. Slip no Occasion to fore-arm her well against the Vanity of Presuming and Pretending. and cultivace the sign molass

18. Infinuate into her the Principles of Politeness and true Modesty, with Christian Humility.

19. Permit her not to mimick Persons

Ridiculous.

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20. Study well the Rules of indirect Inftruction, and apply them folidly on every Occasion.

Occasion.

21. Acquaint her, in the most pretty and pleasant manner, with the Sacred History: Nor let it seem her Lesson, but her Recreation.

Principles of true Religion, according to her Capacity, in the most familiar and di-

verting way.

23. Give her, or rather draw from her, folid and plain Proofs of the Distinction between Soul and Body, of the Existence and Spirituality of God, of his Attributes and Perfections, of the Creation of the World, of the Souls Immortality, of Sin; of the Necessity of Grace, of the Covenant in CHRIST, and of suture Rewards and Punishments.

Set before her the Gospel in its Simplicity and Purity, and the great Examples

of Antiquity Unsaphisticated.

fition, and the Abuses and Corruptions that are every where crept into Religion.

26. Explain to her the Nature and Ob-

ligation of the Baptismal Vow. on both

27. Prepare her in the best manner for

Confirmation od sland s. 1

the Holy Communica.

29. Par-

29. Particularly inform her in the Duties of a fingle and married State.

20. Tutor her in all what relates to Marriage, as an Holy Ordinance of God for the forming of Saints. Ham maked one

ar. Let her be inffructed to do every

thing seasonably, and in order.

32. Whatever she is set to do, let her study to do it well, and also peaceably and quietly. quietly.

33. Teach her to improve every thing,

that fo nothing be lost or wasted.

34. Permit her not to burry ber felf abetween Soul and Bod

bout any thing.

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35. Let her always be employ'd about what is Profitable or Necessary.

36. Let nothing of what is committed to her Care, be spoil'd thro' her Neglect.

37. Let her eat deliberately, chew well, drink in moderate Proportions, and at feveral times in the middle of a Meal, rather than once largely. Yalla bas who

38. Let not her Appetite be forc'd with

Wines, Pickles, or Sauces.

39. Let her not eat or drink presently after Exercise, or when she is Hat; nor let her use Exercise either of Body or Mind too foon after a Meal. to ddisgil

40. Let her use Exercise in the Morning, giving over a little before Dinner; and to alfo in the Evening before Sup-Itlic Holy Communica per.

41. Let

41. Let her please her own Fancy in it; but always secure Decency: Never let her be violent at it, or continue it too long the water her basic fin as

42. Use her to rise betimes in the Morning; and fet before her in the most winning and easy manner, an Order for the whole Day: Yet so as it may not appear to be a Task impos'd, but rather a delightful Management of Time.

42. Remonstrate to her sweetly, how absurd it is for an Immortal Spirit, of an Heavenly Original, to be a Drudge in the Affairs of a Body, or to fink down into

the Earth, and the Pleasures thereof.

44. Reprefent to her the noble Simplicity of the Antients in their Habits, in their Food, and in their Manners.

45. Endeavour to inspire her with a prudent Neglect of her outward felf, and

of all things without.

46. Let her be acquainted with the true value of things, and the Subordination that is both in Nature and in Grace.

47. Let her learn the Art of being serv'd, and be perfectly well instructed in the

Rules of true Christian Oeconomy.

48. Teach her to diffinguish the Order, Composition, Ornaments, and Beauties of the Mind: And to give them their due place with respect to those of the Body, to which they are so vastly Superior. 49. Give

49. Give her to understand how even outward Beauty proceeds from an inward Order and Harmony; and shew her withal how both the inward and outward Beauries may be advanced by a proper Method:

go! See the be furnish'd well with the true Maxims of Nobility and Honour, and be sufficiently habituated to distinguish

them from the false ones.

When Wisdom entreth into her Heart, and Knowledge is made pleafant, unto her Soul, Discretion shall preserve her, and Understanding shall keep her.

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A fort Office for a Governess.

O! Wise Children are an Inheritance from the Lord: and blefled is the fruit of Womb that is led in his Truth, and is obedient to his

Discipline.

Bleffed is the Child, O Lord, whose Ear thou openest that it may hear thy Law: And that, receiving the Light of understanding from thee, submitteth betimes to thy easy and pleafant Yoke.

For this let me be an Instrument in thine Hands, and guide me herein with thy Spirit, that I may declare the Pleasantness of thy Ways: And hew how lovely a thing it is to walk in the Paths of thy Commandments.

So let my Soul magnifie thee, O LORD, and cause my Spirit to rejoice in thee the God of my Salvation.

Teach me to open my Mouth with Wisdom: and in my Tongue let there be the Law of Kindness,

That this Child [or these Children] may attend early into Discretion, and bow her [their] Ear to Understanding, that she [they] may not turn to the right hand, nor to the lest, but may ponder betimes the Path of her [their] Feet; so that all her [their] ways may be established and ordered aright.

O may she [they] be ever kept and strengthned in the true Worshipping of thee, in true Righteousness and Holiness of Life: by the aid and guidance

of thy holy Spirit.

And whereas many have done virtuously, may she [these] study ever to excel: and through thy Strength obtain the Victory over all her [their] Ghostly Enemies.

O Lord, open my Lips, that I may

pray unto thee.

O Christ hear me, 2 vm. 19

Lord have mercy upon this Child.

Christ have mercy upon this Child.

Child.

Lord have mercy upon this Child.

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Enlighten, O Lord, I befeech thee, my Understanding; and let thy Grace both prevent and affift me in all the Particulars of my Duty towards this Child [thefe Children] committed to my Trust; that she [they] may grow up before thee, and be as one [some] of the polished Corners of thy spiritual Temple: And let thy good Spirit fet before her [them] continually, and make her [them] to partake of the Obedience of Sarah, the Wisdom of Rebecca, the Devotion of Hannah, the Zeal of Huldah, the bublick Spiritedness of Esther, the strict Righteousness of Elizabeth; and above all, the Humility of thy Handmaid Mary, the Mother of thy Holy Child, and our dear Redeemer, JESUS, by the overshadowing of this thy Spirit, and holy Power: And all this I beg, for the fake of his infinite Merits, to whom with thee, O Father, and the same Holy Ghost, beall Honour and Glory, with Praise and Thanksgiving, for ever, World without end. Amen.

ved'a Religion, may awaken

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II. A Prayer according to the Subject
Matter of this Treatife. I died

Rant, I beseechthee, Almighty God, the Fountain of all Goodnefs, that I, being directed and affifted by thy Grace and Wisdom, may have a right fense and understanding of my Duty under this Relation which I am made to bear, and of the great Importance of Education of such as are committed to my Charge; may difcern clearly the Inconveniences of the ordinary Methods of educating them; may understand perfectly, the first Foundations of a Reasonable and Christian Education; may make a true Discovery of their Temper, Genius, and Constitution; may know how to defend them from the Perils of Imitation; may fet before them always some good and laudable Pattern to copy after; may without burthening or pressing them, sweetly infinuate into them, the Principles both of natural and reveal'd Religion; may awaken their Attention with pleasant and in-Q3. direct

direct Instruction, avoiding all manner of Affectation and Pedantry; may charm them with the wonderful Chain of Providences and marvellous Footsteps of thy Power and Wisdom, appearing not only in Divine, but Humane History; may give them an easy Historical View, after the most delightful manner, and with suitable Resle-Etions, of the main Points that are to be believed by them; may cause 'em to instruct even themselves, by their own natural and innocent Answers, in the most genuine and solid Principles of Religion, either as written in Man's Heart by thy Finger, or from thee revealed by express and particular Inspiration; may give them a most lovely and ravishing Notion of the Gospel, presenting to them Jesus Christ as the very Pattern and Standard to all true Believers herein; may fully instruct them, according to this very Pattern and Divine Standard, in the Will and Commandments of their Heavenly Father, animating them to follow Christ, even to the denying and forsaking of all things; may prevail on them them

them to receive heartily all the Christian Institutes, to acquaint themselves intimately with the Sacred Records of Truth, to study for themselves the Prayers and Offices of the Church, to affift at her holy Assemblies with Faith and Reverence, to attend and prepare themselves for all thy Ordinances, according to thine own Institution and Appointment, and to honour thy Priests, the Dispensers hereof, as thy Servants, and for thy fake. That fo they may be preferv'd from falling into all those Faults and Errors, which are most incident to the weaker Sex, and more especially to those of Birth and Quality, from Vanity and Oftentation, from Curiofity and Impertinence, from Cunning and Dissimulation, from excessive Compliments, and fond Flatteries, from indifcreet and overtender Friendships, and hasty inconfiderate Breaches of the same; from groundless Picques, and little Jealoufies, and from all Precipitancy and Inconstancy: And that they may be persectly instructed in all their Duties and Interests, with regard to every Relation Q4

Relation in the Family, fo as they may make obedient Daughters, duriful and affectionate Wives, tender and difereet Mothers, prudent and experienced Mistresses; may order themselves lowly and reverently to all their Superiors, kindly and compassionately to all their Inferiors, peaceably and friendly to their Equals, and truly and justly to all of every Degree and Quality; keeping both their Bodies in Temperance, Sobriety and Chastity, and their Souls in Peace, Rectitude, and Joy of the Holy Ghost, as Virgins espoused to the Son of God, Jesus Christ our Lord; who livethand reigneth with thee, in the Unity of the Spirit, God bleffed for ever. Amen.

ic. Days of my Life, following che

ed Example of my Saviour

MEMENTO to be called to Mind every
Day by the young Lady; and faid by
her, and by all other Christians.

Renounce the Devil, and all his Works, the vain Pomp and Glory of the World, with all covetous Defires of the fame; and the carnal Defires of the Flesh: So that by the Grace of God I will not follow, nor be led by any of them.

I believe in God the Father Almighty,

I propose, by the same Grace of God, obediently to keep his holy Will and Commandments, and to walk in the same this Day, and all the Days of my Life, following the blessed Example of my Saviour JE-SUS.

I. Prayers for a young Lady, instructed after this Model: To be us'd by some or all, according to Discretion, or the Capacity and Age of the Person instructed and age of the Person instructed.

Efend, O Lord, me thy poor Child, with thy Heavenly Grace, that I may continue Thine for ever: And may daily increase in thy holy Spirit more and more, until I come unto thy Heavenly Kingdom, through the Merits and Mediation of thy dear Son Jesus Christ our Lord.

My Help is in the Name of the Lord JESUS.

He is the Beloved of the Virgins, and I will follow him.

Bleffed be the Name of the Lord Jesus, my Beloved, henceforth, and for ever.

He shall hear my Prayer, and my Cry shall come up unto him.

Que Father, &c.

Almighty

I. Almighty and Everlasting God, who workest in me both to will and to do those Things that be acceptable to thy Divine Majesty; stir up, I beseech thee, in me a poor and weak Child, subject to numberless Frailties and Insirmities, Holy Desires; and strengthen me with the daily increase of thy manifold Gifts of Graces, and with Ghostly Strength to sulfil the same; through Jesus Christ our Lord. Amen.

II. Almighty and Everlafting God, let thy Fatherly Hand, I befeech thee, be over me; let thy Holy Spirit ever be with me, instruct me early in that Wisdom which is Above, and so lead me in the Knowledge and Obedience of thy Word, that watching for thee, and having my Lamp trimmed, in the end I may obtain everlasting Life, through our Lord Jesus Christ, who with Thee and the Holy Ghost, Liveth and Reigneth, ever one God, World without end. Amen.

III. Breathe, O Lord most Holy, O Lord most Wise, O Lord most Gracious, into my tender Soul the Spirit of

Wif-

Wisdom and Understanding, with the Spirit of Counsel and Holy Fear, as also the Spirit of Liberty and true Nobility; that in my Childhood I may learn, and as I grow further in Years may practise the Study of those things only that are agreeable to thy Laws, and are in themselves Right Honourable and Noble, through Jesus Christ our Lord. Amen.

IV. Grant, O God, that I may always carefully feek for the Pearl of true Wisdom; and that obtaining the same I may be number'd among the Children of thy Heavenly Wisdom, and finally arrive with them at Life Eternal, through Jesus Christ our Lord. Amen.

V. O Lord God, Heavenly Father, who art the Giver of all Goodness, I beseech Thee mercifully to send thy Grace to me thy poor weak Child, the weakest of the Daughters of Israel, that I may worship Thee, serve Thee, and obey Thee as I ought to do. And I pray Thee send me all things needful, both for Soul and Body; and be merciful unto me, and forgive me all my

my Sins and Follies; fave and defend me this Day [or Night] from all Dangers Ghostly and Bodily; and keep me from all Sin and Wickedness, and from my Ghostly Enemy, and from Everlasting Death: That finally I attain to the Life and Light Everlasting, among the redeemed Virgins, through

Jesus Christ our Lord. Amen.

VI. O God, the Author and Giver of all Good Things, pour into my Heart betimes thy Heavenly Grace, that I may believe in Thee, fear Thee, and love Thee, with all my Heart, with all my Mind, with all my Soul, and with all my Strength; may worfhip Thee, may give Thee thanks, may put my whole trust in Thee, may call upon Thee, may honour thy Holy Name and thy Word, and may serve Thee truly all the Days of my Life; doing my Duty in that State of Life to which it shall please Thee to call me, according to thy gracious and loving Will, through Jesus Christ our Lord. Amen.

VII. Let thy Grace, O merciful Lord, the Father of all Mercies, always prevent, affift and follow me; making

making me continually to be given to all gracious Actions, and virtuous Deeds, according to the Dignity of my high Birth and Heavenly Extraction from thee, in comparison whereof all Earthly Nobility, how great foever, is to be effeemed as nothing; that I thereby may be enabled to love thee the Father and Fountain of my Spirit more than my self, and my Neigh-bour (how much soever bolow me here) as my felf, and may do unto all in their feveral Degrees and Stations in this World, as I would they should do unto me; not preferring or esteeming my felf above any, or taking any Advantage from my outward Birth and Quality; but humbling my felf as it becometh vile Dust and Ashes, and according to the Pattern of thy Son our Lord, who made himfelf for me of no Reputation, taking upon him the Form of a Servant, and being made in the likeness of this our vile Flesh, that he might be obedient unto Death, even the Death of the Cross. Mercifully grant therefore, gracious Father, that I may both follow the Example

ample of his great Humility and Patience, and also be made a Partaker of his Resurrection, through the same Jesus Christ our Lord. Amen.

The Lord bless and keep me [this Day, or Night] The Lord bless my Relations after the Flesh [my Father, my Mother, Brothers, Sisters, &c.] The Lord bless all that are set over me, or about me. Bless us good Lord every one, and keep us from Evil: List up the Light of thy Countenance upon me and them, and give us thy Peace now and for evermore. Amen.

For Morning. A Collect.

do unto me : not preferring or effeem-

Vouchsafe, O Lord, to keep me, through thy Grace, this Day without Sin: And defend me [with all my dear Relations, as my Parents, &c.] in the same with thy mighty Power, from running into any kind of Danger, for the Merits of thy Son Jesus Christ our Lord. Amen.

digma

Merchipily grant therefore, granous

For Noon.

Faithfulness and and thy Truth preserve me from the Arrow that slieth by Day, and from the Plague that destroyeth at Noon-day: But above all, from the Plague of my own Heart: And dispel the Darkness that is in me by the Light of thy Heavenly Doctrine, and keep me evermore in the true Knowledge and Love of Thee, and of thy Son Jesus Christ our Lord, my Sun and my Shield; till I arrive at the perfect Light of Eternity, where Thou with him in the Unity of the Holy Spirit, livest and reignest for ever.

For Evening.

I Ighten the Darkness of my Mind, I beseech the O Lord: And by thy great Mercy desend me [with all my Dear Relations and Friends] from all Perils and Dangers of this Night, for the Love of thy only Son, our Saviour Jesus Christ. Amen.

At Bed-Time.

Lord, Our Heavenly Father, who hast safely brought me [with my dear Relations unto the end of this Day; receive me [and them] now this Night under the Shadow of thy Wings, that I [and they] may ly down in Peace, and take the Rest of thy Beloved, for the sake of the Son of thy Love, Jefus Christ our Lord. Amen.

To conclude any of the former.

Lord I beseech thee, mercifully to hear my Prayers, to bless me, and keep me this Night [or Day] to cause thy Face to shine upon me, and to be gracious unto me [with all my good Friends] to lift up the Light of thy Countenance upon me [and them] and to give us all Peace and Grace now and for evermore. Amen.

II. A little Office for Two [or more]

Toung Ladies, under the same Governess; to be used at any time.

Come, let us fing unto the Lord: Tuo Hercies all out of the

B. And heartily rejoyce in Strength of Jesus our Salvation.

A. For out of the Mouth of Babes

and Sucklings:

B. Hath he ordained Strength.

A. He then will open our Lips:

B. And our Mouths shall shew forth bis Praise.

A. JESU, the only Thought of thee.

Fills with Delight my Memory:

But when thou dost thy Presence

show,

Heaven seems into my Breast to

sperienc'd Swoll does

Whee

B. No Theam so sweet for Voice can be,
Nor to the Ear such Harmony:

eft Object of my Souls Defire

No

No Heart can Thoughts so charming frame.

As JESUS his most precious Name.

A. JESU! Our Hope when Sins we grieve,

Thy Mercies all our Wants relieve:
If good to those that seek thy Grace,
What art Thou when they see thy
Face?

B. JESU, in whom we Comfort find, Fountain of Light, Light of our Mind!

Thou dost our Hearts with true Joy feed:

Our utmost Wish thy Gifts exceed.

A. No Eloquence of Tongue can teach.

Nor Art of Pen this Secret reach: Only th' Experienc'd Soul does prove

What Sweets they taste who JE. SUS Love.

B. What Sweets are these Thou dost in-

Blest Object of my Souls Desire!

0

What

What Heavily Sweets from thee destil My JESUS me shall ever fill.

one Thanks to thee from then with all A. Our JESUS is the Glorious King, B. His Triumphs all the World Shall ring.

A. While Children stammer forth hi Praife:

B. And Angels joyn with us their Lays. Both. Then let our Angels ever sing The Glories of this Righteous King.

A. He is the King of Righteoufness, Hosanna!

B. He is the King of Glory, Hosanna.

A. Hosanna to the Son of David,

B. Blessed is he that cometh in the Name of the Lord.

A. Hofanna in the Highest.

B. Hosanna! Hosannah to the Son of the Living God!

A. He is indeed the King of

Glory.

B. Heaven and Earth are full of his

Glory. And Bonney Both. Glory therefore be to God on High, and in Earth Peace, good Will

Will towards Men. We praise thee, we bless thee, we worship thee, we give Thanks to thee [together with all the Company of Heaven, and all thy faithful Children here below, who are privately or publickly Acknowledging and Adoring thee] O Lord God, Heavenly King, God the Father Almighty. O. Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, have Mercy upon us [even upon us Children of little or no Understanding.] Thou that takest away the Sins of the World, receive our Prayer. [Thou that givest Encouragement unto Children to cry unto thee, receive our Prayers.] Thou that fittest at the Right Hand of God the Father have Mercy upon us. For thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. Amen. on High, and in Earth Peace, good

N. W.

A. Jesus said, suffer little Children to come unto me, and forbid them not. Verily I say unto you, whosever shall not receive the Kingdom of God as a little Child, he shall not enter therein.

B. Glory be to thee, O Christ, the

Lover of Children. of galbrish alsall

A. Let thy merciful Ears, O Lord. be open to the Prayers and Cries of us thy poor Children: And mercifully grant unto us fuch a measure of thy Grace, that running betimes the way of thy Commandments, and persevering to the end, we may obtain thy gracious Promises, and be made Partakers of thy Heavenly Treasure, through Jesus Christ our Lord. Amen.

Then may the Governess add one or both of these following Prayers, asd Occasion shall serve: Or in her Ab-10 sence, the eldest Child.

Earken to our Supplications, good Lord, and despise not little Children crying unto Thee; but

but affift them [us] and all thy Servants with the Succours of thy Holy Spirit, give them [us] the Spirit of Truth, to keep them from all Error, Infidelity and Hypocrify; the Spirit of Counfel to guide them in all Difficulties; the Spirit of found Understanding, to direct them in all their Ways; the Spirit of Humility, to guard them against every Precipice; the Spirit of Might and holy Courage, to preserve them from all Baseness and Littleness, Cowardice and Weakness: the Spirit of Knowledge, and of the Fear of the Lord, to keep them from all Sin and Wickedness, and from the Snares of Death and Hell: Give them the Beauties of Wisdom, the Brightness of Chastity, the Health of Temperance; give them the Peace of the Meek, the Nobility of the Faithful, the Reputation and Joy of the Charitable: And finally so dispose the way of them, and of all others, who enjoy the like Benefit of a Virtuous and Religious Education , that amidst all the Vanities of this Passage and Life,

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Life, they may evermore be protected ed by thy Aid, through Christ our Lord. Amen.

Almighty God, who hast by thy Son invited us into the Arms of thy Mercy, and who even out of the Mouths of Babes and Sucklings dost ordain Strength for thy Praise, and didst make Infants to glorifie thee, in and by their Deaths; fo mortifie and kill in these little ones [us] the Corrupt Nature wherein they [ne] were born, and strengthen them [us] by thy Grace, that by the Innocency of their [our] Lives, and Constancy of their [our] Faith, even unto Death, they [we] may, together with their [our] Angels that behold thy Face, glorifie thy Holy Name, through Jesus Christ our Lord. Amen.

Here the Lord's Prayer may follow, and after that these Suffrages.

B. O Lord, arise, help and deliver thy Children, for thy Name Sake.

A. Lord, arife, help and deliver us for thine Honour.

B. O Son of David, have Mercy upon

us.

A. Have Mercy upon us, and deliver us from all our Sins.

B. Confirm, and strengthen us in all

Goodness.

A. Make us to be numbred among the Children of thine Inheritance.

B. And let our Lot be among the Vir-

gins that follow the Lamb.

A. Even that Lamb of God which taketh away the Sins of the World.

B. And hath washed us in his Blood,

that we may be Pure in his Sight.

A. O Saviour of the World, who by thy Crofs and precious Blood haft Redeemed us, and haft by Baptism incorporated us into thy Church, save us and help us, we humbly befeech thee, O Lord.

B. To thy gracious Mercy and Prote-

ction we commit our selves, O Christ.

A. Make thy Face, O'Lord Christ, to shine upon us.

B. And be ever gracious unto us.

A. Lift up thy Countenance upon us, good Lord.

B. And give us Peace, both now and evermore. Amen. Amen.

Quietness, and by fearing and loving

III. Prayers for several together, or each obt od and and one apart.

A. Favour is deceitful, and Beauty is vain.

B. But she that feareth the Lord shall be praised.

Father, I cannot ceafe, but Lord, who never failest to help and govern them whom thou doft bring up and educate in thy ftedfast Fear and Love, by the means of virtuous and godly Parents, Tutors and Governesses; keep me [us] I [we] befeech thee, always under the Proteation of thy most wise and good Providence; help me [us] at all times when I [we] cry unto thee, and govern me [us] as a tender and watchful Mother doth her little Infant, or as a Nurse doth her sucking Child, that I [we] having a perpetual Fear and

and Love of thy holy Name, and totally depending on thee in all childlike Simplicity and Confidence, may both joyfully serve thee in all godiy Quietness, and by fearing and loving thee above all things, may finally with thy chosen Virgins obtain thy Promises, which exceed all that can be defired, thro' Jesus Christ our Lord. Amen.

Racious Lord God, my heavenly
I Father, I cannot cease, but I
must cry unto thee for Mercy, and for
the Conduct of thy Grace and Wisdom; own me as thy Child, and cover
me under thy Wings, that I may safely rest in thee; and as a true Daughter of Abraham, may give my self up,
without wavering, to thy most wife
Disposal, and may draw forth Grace
and Virtue from thee, by the strong
Attraction of my Child-like Faith,
wrought in me by thine own Spirit,
which shall never cease to cry, (as in
all thine, so) in me, Abba, my Father,
yea rather, Our Father, &c.

O Loving and Gracious Father, be thou the Parent and Author of my Knowledge. O Christ, be thou my Master to instruct : and let thy Wisdom be for ever my Mistress and Governess, that by her I may be gently led into all Truth.

Give me Wisdom, O Father of Lights, that fitteth by thy Throne; and reject me not from among thy Children, the true Daughters of the Bride-chamber, chosen and separated for thy Son.

Draw me, O Christ, thou Light of Light, and I will run after thee: I will be glad and rejoice in thee; and will remember thy Love more than Wine.

For with thee is the Fountain of Wisdom, and the Well-spring of Understanding, therefore do the Upright love thee. yas gill sdr nawogaytter as

Glory be to the Father, &c. As it was in the beginning, &c.

T O

HOMMAN

THEODORA.

रिंद्रते क्षेत्रप्रसार्थित विकास

WOuld'st be Happy, Little Child,
Be thou innocent and mild:
Like the patient Lamb and Dove,
Full of Meekness, full of Love.
Modestly thy Looks compose,
Sweet and Blushing like the Rose.

When in Gardens thou dost play,
In the pleasant Flowry May;
And art driven by sudden Showers,
From the fresh and fragrant Flowers;
Think how short that Pleasure is,
Which the World esteemeth Bliss.

When thou feeft the Role decay;
The Gilly-flower, the Tulip gay;
The Lilly lose its Snowy white,
And other Flowers their Colour bright;
Think all the Beauty here below,
Is but like a passing Show.

R 3

When the Sun makes Trees to bud, And give forth their sappy Blood; When the Blossoms please thy Sight, And to pluck them, thee invite; Think what withers in the Bloom, Cannot to Perfection come.

When the Fruits are sower and green, Come not near them, be not seen, Touching, tasting, till the Sun, His sweet Ripening Work hath done. Think how harsh thy Nature is. Till Heaven ripen thee for Bliss.

When thou art angry, sullen, sowre, Rose thou art not, nor sweet Flower; But rough like the Thorn or Briar, Which belongs unto the Fire. Fly from such a Life as this, Thou art born for Paradise.

When the Flowry Spring is past,
Summer, Autumn, away haste;
Fruits rot, and the Cold bereaves
Trees of their beloved Leaves;
Think, tho Young, thou wilt be Old,
Age will come, like Winter cold.

93477

Or left thou shouldst drop away, drop avia ba A
Like the Leaf that fell to day; monois and mad W
Still be ready to depart,
Love thy God with all thy Heart: when and I
Then thou wilt ascend on high

Paradise is sweeter There.
Than the Flowers and Roles Here is a guidance Here's a Glimpse, and then away.
There twill be for ever Day.
Where thou ever in Heaven's Spring, and Heaven's Shalt with Saints and Angels sing.

A Dialogue between MARIETTA and VIII

When thou art sogry; fullen, lowre

But tough like the Thorn or Brian

Mar. W Ake, Theodora, Pray and Rife,
The Morn doth finely paint the Skies.
Hark how the Nightingale doth fing,
And welcometh the pleasant Spring.

Theo. Sweet Sifter Marietta stay

A little longer, 'tis scarce Day.

Sweet Philomel doth fing all Night, And stays not for the Sun, or Light. Be still and filent, you and I, May hear her better as we lie.

Mar. Fie, Theodora, Lovenot Eafe, Better than thy God to pleafe. Think not of Nightingales before, We pray and do our God adore.

Theo. 'Tis true, before a Word or Thought.'
My felt to God, refign I ought.
But tell me Sifter, when I say
My Prayers over, do I pray?

Mar. No, unless with Word and Tongue. Your Heart and Soul do go along; For only a slight Childish saying, Good Words by Rote, is not true praying. Then let us pray with all our Heart, That God his Blessings may impart. Next as the Birds praise God this Spring, Let us a Hymn together sing.

The Hymn.

WE praise thee, Lord, who dost us keep,
Thy Angels watch, when we do sleep.
To guard us whilst we rest,
From Devil, Man, or Beast;
Thou'rt our great Shepherd, we thy Sheep.

We throw our felves into thy Arms,
Sweet Jesus, keep us from Hell's Charms;
From Earths entangling Snares,
From Pleasures vain, and Cares,
From every Sin, or other Harms.

Make us true Children in the Spirit,
Such as thy Glory may inherit:

Meek, mild, and full of Love.

As fprung from the Holy Dove.
So form'd by Grace, not our own Merit.

Make our Minds radiant and bright,
That in good Works we may delight:
Not idly spend the Day,
In foolish Sport and Play,
But as the Children of the Light.

That we, like the industrious Bee,
May gain a Heavenly Treasury,
Of Gifts and Graces which,
Will make us truly rich,
Even in the midst of Poverty.

Mar. Now let us rife and pray once more, With Soul and Body to adore.
Christ praying, oft did prostrate lye,
To shew his deep Humility.

Theo. Dear Sifter, tell me how I may, Be best employ'd, and spend the Day. Our Life and Time, they say is short, Should it be spent in Play and Sport? Mar. No, too much Sport and Play is vain, And ends in Sorrow, Grief and Pain. Sports should be short, such as we find. Refresh the Body, and the Mind.

Theo. Then let's go ear, and pray, and read, And feek our Heav nly dayly Bread; I've learnt for Bread, we ought not pray, Only to feed our House of Clay.

Mar. Your order Dora, is not right, Read first, and let in Heavenly Light Into thy Soul, from Scripture: then Eat, Exercise, and Read again.

Some Slovens love to Eat before
They Wash, or Read, or God Adore.
Slovens and Sluts deserve the Rod,
And such whose Belly is their God.

Theo. Then let's go wash, and pray that we, In Heav'nly Water's wash'd may be, I'm taught by this: Pure Virgins know. To make their Garments white as Snow.

Mar. 'Tis true, the Garment of the Soul, By Sin is rugged, dirty, foul; Christ's Blood doth make it clear and bright, More white than Snow, more clear than Light.

Theo. Being wash'd, we'll next the Scripture read.

To Heaven, I hope, it will us lead.

Pray teach me, Sister, how I may,

By reading Scripture, find the Way.

Mar. What I have learnt, I will Impart, Christ's Spirit must renew your Heart, Wildom inspire, unvail your Face, And shew the Features of his Grace.

Christ by the written Word doth give, Rules and Examples how to Live: Tread in his Steps, follow the Saints, Fly Sin, which It so well depaints.

Theo. The Holy Men were Sinners too In this, like them we must not do. But many places Hard I find, Being Young, and Weak, in Age, and Mind.

Mar. Practise what's Plain, be Patient, Mild, Meek, Innocent, Harmless, as a Child. Christ bids us pray, ask, seek and knock: His Spirit all Secrets will unlock.

Theo. Now let us Walk before we Eat, Exercise is as good as Meat. Breakfasts should light and slender be, Or else, it dulls the Memory.

Mar. When thou do'ft Ear, be sure to give Thanks to God, by whom we live. Not like the Fishes, Beasts and Fowls, Which Bodies feed, and have no Souls.

Was Being wash'd, we'll next the Son

io ideaven, i nore, ir osii ga ka Pray icach gie, diller, dour l may By reading Scincure, find che Way

the Rose in Ludgate-street, near St. Paul's Church.

A LL the Books mention'd in the Postcript of this

Parson's Christian Directory; being a Treatise of Holy Resolutions, in two Parts; for the Instruction of the Ignorant, the Conviction of the Unbelieving, the Awakening and Reclaiming the Vicious, and for Confirming the Religious in their good Purposes. Reformed by George Stanhope, D. D. Dean of Can-

terbury.

The Christians Pattern: or the Imitation of Jesus Christ. Vol. II. being the Genuine Works of Thomas à Kempis. Containing four Books, viz. First, The Sighs of a Penitent Soul, or a Treatise of true Compunction. Second, A short Christian Directory. Third, Of Spiritual Exercises. Fourth, Of Spiritual Entertainments, or the Soliloquy of the Soul. Translated from the Original Latin, and recommended by Dr. George Hicks. To which is prefix'd a large Account of the Author's Life and Writings-

Just Published,

Fourteen Sermons preach'd on several Occasions, Together with a large Vindication of the Doctrine contained in the Sermon preached at the Funeral of Mr. Thomas Bennet. By Francis Atterbury, D. D. Dean of Carlisle, Preacher at the Rolls, and Chaplain in Ordinary to her Majesty.

